

THE
MONTHLY MISCELLANY.

VOL. III.

DECEMBER, 1840.

No. 6.

UNITARIANISM IN GREAT BRITAIN AND IRELAND.

THE remark has sometimes been made in this country, that Unitarianism in England exhibits much of an argumentative and polemical spirit. This, however, is but a natural consequence of the position in which the necessity of circumstances has placed it. In advocating the voluntary support of religion, it encounters the opposition of the Church; in denying doctrines popularly esteemed orthodox, it has to endure the combined denunciation of the sects and the Establishment. Exposed thus, both on the right hand and the left, to foes vigorous and vigilant, it has had not only to be frequently in the strife, but always to be ready and prepared. The religious masses have stood around it in attitudes of antipathy and antagonism, the popular masses with sentiments of prejudice or indifference. Without any assistance from party influence or traditional association, it has gained and kept its ground in the hard fight of reason; and from the continual need either of defending or advancing its principles, it has rarely had opportunity to lay aside the weapons of argument. We cannot move feeling until we have secured conviction, and therefore so many English Unitarian productions have had relation to a hostile, not a sympathising public, that reasoning, and not sentiment, has properly been their staple material. To persons who are in a spirit of disagreement with us or disgust we speak in vain of feeling, however eloquent may be our speech, and it is not until we establish a

certain harmony in the workings of our intellect that we can command the emotions of the heart. This view we are to take with us in considering the developement of English Unitarianism. And so observed, we see manifestly, why its character should be more logical than emotional, and more controversial than spiritual. Opposed, misrepresented, anathematised and oppressed, it has been driven to argue, to resist, to remonstrate, and in its turn to attack. However willing to follow peace, its disciples have been continually dragged into controversy, and with whatever disposition to cultivate the practical spirit of the Gospel, they have been imperatively called to the lists of polemical criticism; but too often they have had to leave the field of labour for the field of war. Thus has arisen much of the controversial tendency which we have recognised in the productions of our transatlantic brethren; and this, though it has not repressed, may have retarded the more positive developement of our great principles. A recent controversy in Liverpool, of thirteen clergymen of the Church against three Unitarian ministers, illustrates their social position with painful clearness. In the list of Orthodox lectures we find as the title of one, "The Unitarian interpretation of the Scriptures based upon uncandid criticism and defective scholarship." This accusation is made by the ministers of a Church that closes the doors of the Universities against all who will not take her creed for their passport; first proclaims Oxford and Cambridge the exclusive temples of knowledge and herself the sacred portress, and then, with the consistency of injustice, insults with the taunt of ignorance those whom she hindered from entering. Even in this country, where opinion has neither restraint nor penalty,—where it acknowledges no tribunal but Heaven, and no law but conscience,—we are often called to raise a strong voice in vindication of our faith; we can not therefore wonder that a necessity more frequent and more urgent must rest on those who live amidst all the assumptions of a legalised hierarchy, and all the prejudices of inveterate traditions.

English law had long borne a scowling aspect towards all Dissenters from the Church, but against Unitarians the harshness of prejudice outlived the severity of law. No distant period has vanished to the past since both law and prejudice have had their victims from Unitarian ranks. Emlyn has been dead scarcely a century, and he for his opinions was through the best part of his life buffeted from prison to prison, and died at last wasted and worn out with sufferings for con-

science' sake. Mr. Emlyn was by birth and education an Englishman, but while a very young man settled in Dublin, as associate minister of a Presbyterian congregation with a Mr. Boyse. Here he broached views deemed heretical on the Trinity and the person of Christ, and was accused by his colleague to the brethren and fathers of his church. By these worthies of Orthodox Nonconformity he was delivered over to the legal powers, and thence through the greater portion of his remaining course he was the victim of prosecution and imprisonment.* Still later, we have the case of Fishe Palmer. Fishe Palmer was one of the earliest apostles of Unitarianism in Scotland. Educated in an English University, a minister of the English Church, a man of eloquence and a man of genius, when inquiry had determined his mind against the faith of his youth and of his interest, he resigned all prospects of wealth and of ambition, and took the hard part in this world to flesh and blood, of poverty and conscience. He left the Church behind him, its tranquil shades, its purple and fine linen, he left behind him merry England, its sunny fields and woodland parks, and turned to the bleak and stormy hills of Scotland. Here he laboured with zeal and self-devotion, and his exertions have not been altogether without result. He collected a small congregation in Dundee, which has continued to preserve the faith, and has recently exhibited a spirit of renovation. His eloquence for freedom, civil and religious, was too ardent and too successful to pass unnoticed by the bigots of the day: ecclesiastical and political malice saw its prey and seized it. After justice had been insulted by the mockery of a trial, and humanity outraged by cruelty and indignity, he with kindred spirits was driven to the banishment of felons, which some did not live to reach, and others did not long endure: they were all soon beyond the hand of the persecutor, where "the wicked cease from troubling and the weary are at rest." We were much disappointed to find no notice of this moral hero among Mr. Turner's *Lives of Eminent Unitarians*, for surely, if sincerity was ever proved by suffering, his was, and if courage is to be venerated which quails not before consequences, his name deserves the tribute of a record. His memory is worthy of preservation, and in this age when we wail so much over the dearth of disinterested virtue, we trust some one will be found to give this a permanent place among the many radiant examples which the past has left us.

* See Turner's "*Lives of Eminent Unitarians*."

We have ourselves among us the grave of Priestley; and from its tranquil shelter we can look back, and by the interval of a few years observe what has been proved by the experience of ages—the feebleness of bigotry and the vanity of persecution. The savage turbulence which hunted him from his native land is now as silent as his own sepulchre; the malignity of faction that aspersed his name is lost in the veneration that enshrines his memory; and the seed which was sown amidst the storm has grown with most abundance where the storm was most violent. Unitarians have now no more reason to complain than any other British Dissenters; nor Dissenters much more than other British subjects. Grievances may exist, but they are national; if great, they are common. The repeal of the Test and Corporation Acts opened the doors of the Legislature, and gave Dissenters the full rights of citizens; and the new Marriage Act has relieved them from the last link of bondage to the Church. They are not now compelled to have their nuptials sanctioned by the Establishment, nor to seek a blessing before an altar at which they do not worship. They may now sanctify the opening of domestic companionship after their own manner and according to their own hearts. The Universities are still obstinately closed, and may perhaps remain long so, but there is consolation; other places in the world have knowledge besides the halls of Oxford and Cambridge; the heads within them do not contain the only brains that can think; wisdom, we hope, would not perish with them; we also hope she can live without them. But, though the Church and the ramified influences of the Church may be unfavourable to religious freedom and religious progress, it is from fellow Dissenters—from Independents, that Unitarians have endured the latest instance of legal persecution. Such has been in the case of endowments left by Lady Hewley to congregations of their ancestors, which the Independents have impeached and wish to wrest; and for this the only pretence they can make, is a gradual change of doctrinal opinion in the successive inheritors; while on their own part they cannot urge the shadow of a claim, either prescriptive or ecclesiastical. Besides grossly violating their professions on the subject of tests and creeds, besides the injury done to the cause of religious liberty, the conduct of those with whom this prosecution originated has inflicted suffering on many individuals, and plunged the Unitarian body into a law-suit, long, vexatious and expensive.

In considering the present state of British Unitarianism, we may regard it either in a sectarian or a moral point of view; we may regard it either in its outward numbers or in its spiritual agency.

Many English Unitarians in looking merely to the sect seem desponding and disheartened. All things considered, we do not think they have cause. A rapid increase of numbers is not to be expected in their circumstances, and if external progress is not such as to justify exultant anticipation, it is at least sufficient to support a sober hope. True it is, that in some places old congregations appear on the decline, if not on the very brink of extinction. But this upon the whole is no overwhelming cause for discouragement. In the natural course of things it is the fate of communities to wear out in some situations, while the principle of their faith obtains freer developement in another direction. Certain localities may be unsuited to particular forms of opinion, or rising circumstances may have become unfavourable; and while we fix on these positions a disproportionate attention, we may begin to droop in our confidence, and imagine that a retrograde movement has already commenced. But this is not wise. Unitarians now preach in the pulpits of Baxter and of Doddridge, yet we do not observe that Independents are cast down on that account, nor do we think that Unitarians need be so, though Independents or others of the Orthodox should succeed in obtaining many of the places where their fathers had worshipped. Change and revolution run through all human concerns; Unitarianism, like other things on earth, must submit to the law. While therefore apparently extinguished in a few places, we have but to take a wider view, and we shall see it more energetically kindled in other quarters. Moreover, in the old stations its loss, in many cases, is but in seeming; in the new its gain is a reality. In the old, numbers were kept together from habit and tradition; there was no decided and definite expression of opinion; they believed they knew not what, and they united they knew not wherefore. But when modern inquiry and zeal compelled indifference into controversy—when teaching leaving generalities and ambiguity came to open and perspicuous exposition, then, as might be anticipated, many turned aside from the desecrated ways of heresy and walked in the more pleasant paths of the popular belief. In the new places, on the contrary, those who came might be trusted as substantial additions, for they came with open eyes and with deliberate convictions, and in the face too of temptations which all tended in an opposite direc-

tion. We think that the prospect in this direction has a cheerfulness, that far more than counterbalances whatever may seem clouded in the other. We conceive such a view fully justified by all we have read of transatlantic Unitarianism in its recent history.

The Irish discussions some years ago in the Synod of Ulster brought out a manifestation of opinion which otherwise might have long remained dormant, and the efforts of bigotry to enforce a test produced an open and fearless confession of Unitarian principles. Doctor Montgomery of Belfast, always the eloquent and consistent advocate of civil and religious liberty, was on that occasion the leader of an intrepid band who refused the slavery of a creed. A secession and the establishment of the Remonstrant Synod were the consequence; so that opinions which before were buried under the generality of a common ecclesiastical designation are now exhibited in the light of a good confession. Unitarian Presbyterianism is before the law equal with the Orthodox; and in the North, where the Presbyterian Church most prevails, the heretical form increases in power and in numbers. Turning our thoughts to England: if we observe congregations in some places old and dying out, we witness in others many recently sprung up, young, promising and vigorous. In parts of Lancashire, in the North of England, churches have been formed from Methodist communities, consisting chiefly of the labouring classes, and superintended by voluntary pastors of their own rank. A few years ago a missionary of our faith went into the heart of Derbyshire, and there, amidst a population who had scarcely before ever heard of such doctrine, he succeeded in gathering a small body of zealous, enlightened and devoted converts. In a retired English village embosomed in the quiet scenery of hill and woodland he has now a chapel, where, beloved and useful, a simple flock unite with him in worshipping the Universal and Benignant Father. To rear this humble edifice they gave their labour, and that was all they had to give. Men carried stones, women and children planted flowers. Connected with such institutions there are efficient Sunday Schools, and in many instances they are the most numerous and prosperous in the country. Strenuous exertions have been made by the Orthodox party to discourage or destroy them, but in despite of all opposing efforts they go on to prosper, and generous hearts in every sect will say, "God speed them." So, too, it is in Scotland. Half a century since the Unitarian name there was not more than known, and this only to a few. Now,

it is preached, not only in the cities, but amongst the mountains and valleys of this land of Calvinists and Covenanters, with power and success. Even in Glasgow and Edinburgh, the metropolitan cities, the few that needed Unitarian worship met not many years ago in some small building or obscure hall; at present their doctrines are not proclaimed in a corner, but in seemly churches, and to numerous listeners. Congregations have been collected in various parts of the country; and so far as efforts to build places of worship and to raise means for the support of ministers are to be taken as evidences of interest, we see throughout Scotland more reasons why we should hope than why we should despond for the cause of Unitarianism. Much of the vitality and energy of these exertions is to be attributed to Mr. Harris, the minister in Glasgow, who as a preacher, and the editor of a periodical which should receive more sympathy and support than it does from Unitarians perfectly at their ease, has laboured indefatigably now for nearly twenty years with unquenched zeal and untiring enthusiasm. We hint at these facts, not that we have any pride in sect, nor that we would exult in numbers, but merely to show that even in these points our friends have no ground for depression nor our opponents for triumph.

We direct our attention now to the influence which Unitarianism exerts on British society; and it is here that our sympathies are most enlisted. It is here that we think its real power is to be found. Here its great influence is not sectarian, but silent. Let other churches, if they will, count their hosts by thousands and by tens of thousands; but let Unitarians be content, if they are doing diffusive good, which in its effects is everlasting and progressive, though it be neither susceptible of number nor measurement. This influence we think they have. We can but specify a few instances. First, Education. They, with philanthropists of other communions, have taken their part in all exertions to liberalise, extend, and elevate the instruction of youth. Church bigotry and theological bigotry have used all means to monopolise it to themselves and to impress it with their own image, but Unitarians have laboured to the utmost for the liberty of the young and the right of human nature. Nor has it been without success: truth has been heard aloud, and justice, though not so extensively, has claimed and compelled attention. Within the limits of their own uncontrolled exertion, from their Sunday Schools they have sent forth on the world a spirit of moral power, that widens far beyond the

boundaries of their sect. It is not that they have drilled proselytes to swell their ranks in the great sectarian review, nor that they cared to do so, but they have trained honest citizens and made faithful soldiers of Christ, whatever colours they may wear and under whatever banners they may assemble in the great musterings of Christian congregations. And in this department of moral action, it is to be remembered of what vast importance Sunday School education is in England. In that country so densely peopled, so complex in social interests, so filled with difficulties, even for mere existence; where so many are from birth, and before it, destined to toil six days in the week, the seventh is to many the only one in which their moral or intellectual nature receives any culture, and in this field of loving labour Unitarians have toiled constantly and to purpose.

Liberty, civil and religious. Unitarians have gone forward with the spirit of the age—have gone with the people; and in every stage in which freedom has had to struggle against privilege, against chartered abuses and prescriptive wrongs, they have acted and they have suffered. Since they have had name as a sect, they are identified with every progressive struggle of English liberty; and there is not a single movement in the cause of social emancipation or religious tolerance, in which they have not borne a part. They have ever been constantly and consistently, through evil report and good, along with those who helped to pull down the throne of the despot and to break the sceptre of the tyrant. If there be instances to the contrary, as such there may be, they are only exceptions, and the causes must be sought in other sources than their religious opinions. That we do not exaggerate in this particular may be seen by the amount of popular confidence placed in Unitarians by the English masses, independently not only of theological sympathy, but in spite of theological differences. Civic magistracies in the power of popular election are constantly conferred on men of the Unitarian sect; and of all Dissenters this class counts the greatest number of members in Parliament. An able journal—*The Eclectic Review*—in the interest of Orthodox Dissent, has made the subject matter of complaint. Whatever justice there may be in this, the fact proves all for which we urge it, namely, the influence of Unitarian Christianity and the extent of popular confidence.

Social Philanthropy. In this, more than in other spheres of good, Unitarians claim no monopoly—fortunately they cannot—but they

have added, and are adding their mite. Efforts, in conjunction with the good of all classes, they are making for the wretched and the sinful; in promoting habits of economy by Providence Societies; in diffusing intelligence by libraries; in mitigating the severity of laws, and exalting justice to sanctity and above revenge; in pouring into prisons the light of sympathy and the spirit of reformation; in providing a remedy for the fallen, and a refuge for the outcast; in sending missionaries to the unseen and neglected poor with relief for the body and the soul, bearing the love of God in their breasts and the help of man in their hands. It is not, as we have said, that Unitarians are alone in these great and good works—God forbid it—but we think, and in expressing our thought we hope not to be accused of sectarian vanity, that they are breathing into them large and liberal sentiments—a more expansive charity—a more elevated compassion for human nature, which in the worst reveres the Divine image, which in deformity and ruin respects the original dignity of man, and which without contempt or scorn aims to repair and to regenerate.

The last instance to which we shall allude, is the influence on theological dogma. Many horrors of Calvinism have, no doubt, been softened by the spirit of the age; but in the developement of this spirit the sentiments of Unitarianism have not had slight influence. The tone of Calvinistic preaching has become softened and humanised. The God of grace and of nature is more heard of than the inexorable Being of omnipotent sovereignty, of irresponsible will, of external decrees, which irrevocably fix the number of men and angels that for all eternity are to burn with the fire of the seraph or the torture of the damned. The light of heaven is more frequently pictured than the miseries of hell. And Jesus the pitiful, the sorrowful, and the perfect, has been more frequently exhibited as a loving object to man, than as a vicarious victim to God. We might shew the influence of this spirit in various directions, but our space will not admit of extended illustration.

For ourselves, our anxieties are not much enlisted one way or the other—either by the grumblings of Unitarians or the boastings of their opponents. Yet we are not indifferent, nor without convictions strong and stern. We have many endeared and cherished principles which we long to see advanced, but these we can observe in wide operation and extensive progress independently of sectarian organization and sectarian form. Such a view we think a low one, and we look beyond

it and above it. What is essential in our faith we consider identified with the immutable elements of human nature, moral and religious. And these we believe will be developed in proportion as the Gospel is better understood, and as an enlightened experience brings us into more intimate acquaintance with the laws of our spiritual existence. Ecclesiastical forms may pass away, modes of worship may expire; but religious as well as intellectual humanity is progressive, and with every advance of light and freedom it is becoming ennobled and exalted. Whatever then be the form, whatever be the names by which the disciples of the Crucified desire to be called, if his spirit goes forth in power, if his kingdom is extended, man redeemed and God glorified, we would rejoice with exceeding joy, though the terms "Unitarian" and "Trinitarian" should become forgotten in every language on earth.

H. G.

ARISTOCRACY ILLUSTRATED.

IN 1624, the last year of the reign of James, such numerous monopolies had been granted, that every branch of trade was placed under contribution to some highborn courtier. The people, though much subjugated, began at last to murmur at these arbitrary proceedings and determined to resist them. The House of Commons presented a long list of grievances, but they expatiated upon none with more zeal than on the monopoly of the Apothecaries' Company. The clause relating to it stated, that anciently the Grocers far exceeded the Apothecaries in the sale of drugs, and were only subject to the inspection of the College of Physicians, who occasionally examined them and determined whether they were useful or not. They moreover stated, that they distilled all kinds of waters, and transported them beyond the seas to the great benefit of his Majesty's annual revenue. Hitherto the Apothecaries and Grocers had lived in mutual harmony, but the said Apothecaries becoming suddenly elated, by being styled Doctors and applied to for advice by the ignorant, obtained letters patent without the consent of the Grocers, and even without their knowledge, dividing themselves from their former coadjutors, and in consequence of the letters patent appropriating to

themselves the whole buying and selling of drugs and the distillation of waters, rendering this lucrative part of the Grocers' traffic unlawful and thereby greatly impoverishing their families. The petition then concludes:—"Your loyal subjects therefore humbly pray your Majesty graciously to be pleased to declare the said letters patent to be void, and that the same shall not hereafter be put in execution."

His Majesty answered every petition separately, and that which related to the Apothecaries' Company in this manner:—"Another grievance of mine is, that you have condemned the patents of the Apothecaries in London: I myself did devise that corporation and do allow it. The Grocers who complain of it are but merchants; the mysteries of these Apothecaries belonged to them, and in which the Grocers are unskilful; and therefore I think it fitting they should be a corporation of themselves. They bring home rotten wares from the Indies, Persia, and Greece, and here with their mixtures fabricate waters and sell such as belong to Apothecaries and think no man must control them."^{*}

The waters here alluded to are such as have produced the excitement in the Legislative debates of our own country respecting the "selling of gin and other strong waters."

We are told in an old English book of parish records, that the Apothecaries were greatly inflated at being thus honourably mentioned in a speech from the throne, and began to assume high airs of aristocracy. They imitated the College of Physicians in their dress, wore huge white wigs, and carried gold-headed canes; and as imitators generally caricature the original model, an apothecary was known at once by the hugeness of his wig, his gold-headed cane, and magisterial strut. One thing he was very particular about—never to give the wall to a grocer, and as the grocer was equally determined to have it, this obstinacy on both sides sometimes produced ludicrous contentions of strength.

It is well for society that in every class of men there are some peace-makers. A kind-hearted apothecary, who deeply regretted this hostile state of things, determined to bring about a better state of feeling between the Grocers and Apothecaries, and as he considered that nothing would have a more conciliating tendency than a convivial meeting, he invited six apothecaries and six grocers to sup with him,

^{*} Cobbett's "Parliamentary History."

appointing their arrival separately, that there might be no confederation on either side.

At the hour of eight No. 1, an apothecary, entered. He had hardly made his bow and taken his seat before No. 2, a grocer, entered; No. 1 arose, cast upon his host an indignant glance, upon the new comer another, and hastily disappeared. In a few moments No. 3, an apothecary, was ushered into the room; the grocer, without taking leave, immediately departed. In this manner they arrived and departed alternately, till the host found himself *tete-a-tete* with No. 12.

Discouraging as was this attempt, he determined to call on each of the invited guests separately the next day, and beg them to specify their individual motives for their conduct. Every one gave him nearly the same answer,—“Do you think, Sir, I would associate with such low company!”

H. F. L.

THE ARTIST'S STUDIO.

Full shrine of Art undying,
Thou seem'st to me a spot,
Where, mid its noise and turmoil,
The world's breath enters not;
Rich pictures, warm and mellow,
Make sunshine all within,
And sculpture's loftier triumphs
Admiring accents win.

I love you, pure creations
Of intellectual mind!
That speak man what he should be,
Exalted and refined;
I gaze, and fresher torrents
Of soul within me flow,
And each, in turn, awakens
My fancy's richest glow.

Oh! lovely is this landscape,
Where, like a silver thread,
Through the green knoll's soft freshness
The river leaves its tread,

And lovely is that cool lake,
Where wild deer graceful bow,
And fearless gaze ;—vines wreathe it,
Like ringlets round a brow.

Turn from the scene, and yonder
From depth of shadow starts
A saint, severe in grandeur,
Nor soon his spell departs ;
While forming a sweet contrast,
Close by that frame of power,
"A holy family" might win
A meditative hour.

And hush ! it may be fancy,
Yet this wide canvass bears
A form, where dreamless slumber
So much like life appears ;
I'll stop, and watch in silence
The maiden's blue-vein'd lid,
Perchance her eye of star-light
May but awhile be hid.

Sleep on ! Sleep on ! fair creature !
I can no longer stay,
For a strong impulse leads me
To where yon sunbeams play
Upon a sculptur'd image,
So perfect in its grace,
Spell-bound I stand, in rapture,
Gazing upon its face.

Gems of the Artist's casket !
To me it is not given
To scan, with well-skill'd judgment,
Each tint and line of heaven ;
Untaught and uninspired
By genius' fire sublime,
I might pass by, with coldness,
Works "sanctified by time."

Yet pure and touching semblance
Of Modesty divine,
From which a light seems streaming,
As from some dim-veil'd shrine ;

I bow before thy presence,
In exquisite delight,
And hang upon each feature,
So spiritually bright.

Oh ! fit and chosen deity
For woman's bosom fane !
A calm and dewy stillness
Around thee seems to reign ;
My heart entwines about thee,
Like tendrils to a stem,
And with blessing, deep and fervent,
I leave thee, pearl-like gem !

M. E. L.

Charleston, S. C.

THE SPIRITUAL NATURE.

A SERMON, BY REV. CAZNEAU PALFREY.

1 CORINTHIANS ii. 11. What man knoweth the things of a man, save the spirit of man that is in him ?

OUR power of looking into ourselves and of understanding something of our own nature is implied in these words. I invite you, my friends, to an exercise of this power of self-inspection. In addresses from the pulpit there is frequent occasion to use the expressions, *spiritual nature*, *spiritual faculties*, *spiritual affections*. It may be that to some these words convey a very vague idea, or indeed scarcely any idea at all ; and there is no one of us to whom it would not, at any time, be profitable to strive for a distinct consciousness of our spiritual nature. It is the beginning of all true religion. It is mainly with this spiritual nature that religion is concerned. Without some clear understanding of it many of the appeals which religion addresses to us are continually liable to misapprehension.

What then, specifically, is our immortal part ? Among the various faculties and affections which we now exercise, which are those to which the future state of being will furnish scope and employment ? Are they, indeed, among those which we now habitually exercise ;

or do they lie dormant and undeveloped within us, so that it is with extreme difficulty that we can be brought to recognise the fact that we have such?—Who of us does not believe that he has a soul; that that soul will live forever; that when it passes out of this present state of being, it passes into another state?—That other state, what will it be? What are your conceptions of it? What do you expect in it? To all indeed it is, in most respects, a deep mystery; but when we use the words, future life, heaven, hell, we do not use mere words; some idea we necessarily attach to them. What is that idea? I ask these questions simply with a view of awakening your reflections on this interesting subject, not for the purpose of guiding them. One thought, however, connected with it I will suggest. Among all the uncertainties and mysteries which surround that future life, one thing is certain and distinct,—that at its entrance we shall lay down this mortal body and all its wants and interests; that consequently all the occupations to which these wants and interests have given rise, will become unnecessary; and all the satisfaction we have taken in the prosecution of these occupations, and from success in them, will cease. Now consider, I pray you, seriously with your own selves, if all the pursuits connected with the necessities, comforts, pleasure and ornament of the mere animal life were brought to a sudden end; if all the excitement and interest and relish of existence which are now produced by skilful exertion for these things, by the hope of them, by the attainment, use and exhibition of them, were annihilated; would any thing else remain to you? Or would all beyond be to you blank vacancy? Would there be any thing left of which you could truly say, these are the chief treasure and delight of my soul, and so long as I hold on to these, I can willingly, yea cheerfully, let all else go? Do you feel within you the yet unexpanded wings, by which, when your life as a worm on this earth is ended, you can rise to a higher and happier life in heaven? These are the test questions, by which any one sincerely desirous of knowing the truth may ascertain whether or not he is in the regenerate state—whether his spiritual nature is awake and in exercise—whether he is prepared for that state of being toward which each passing moment is inevitably bearing him on.

But I proceed to speak more particularly of some traits of the spiritual nature which the spirit of a man that is in him may know, if it will but exercise its faculty of self-scrutiny. I shall speak of three such traits.

There is in the soul of man a desire for a more perfect good than any of the things of this world can confer. I do not mean, that every man is at all times distinctly conscious of such a desire; for the soul may be so perverted and degraded by habitual devotion to earthly things, as to lose for a long time a sense of this desire, and to cheat itself into a sort of satisfaction with pursuits that are in fact unworthy of it. But this native aspiration cannot be utterly repressed, and will sometimes make itself heard when least expected. All the desires of man naturally tend to infinity. No sooner has he tasted an enjoyment, than he wishes to possess it forever, in boundless measure, and in utmost perfection. No finite and perishable things can fill such desires. They often elude pursuit, and very few of the many who seek them attain them in any great measure. When attained, they are often lost, and leave behind them regret and disappointment. But the deepest conviction of the utter incompetency of external things completely to meet the soul's wants is experienced, when they are gained and retained and enjoyed to the full. Whilst we are yet in pursuit of them, imagination invests them with that ideal perfection with which it is her province to clothe all things; and we fancy that if we could but attain them, we should not fail to be perfectly happy. But when we are in actual possession of them, this delusion vanishes; we see them as they really are; we feel their inadequacy to satisfy the cravings of the immortal spirit; we find ever springing desires within us, which these things do not even pretend to gratify. Is the truth of this last mentioned experience doubted? It is rare only because complete and uninterrupted success is rare. But for its truth I appeal to the unbiassed testimony of every heart. Let a man retire into the secret chamber of his soul. Let him solemnly question himself about the reality and amount of the happiness he is deriving from this world's goods. Let him ask himself whether he is indeed *satisfied* with them. Let him put to himself the searching inquiry, whether he would be willing to continue in the very same round of pursuits in which he is now engaged through an unchanging eternity? I am sure the unequivocal answer will be, No. Let him ask himself, what *would* give him true satisfaction, since these things will not; let him run over all possible and all imaginable sources of happiness, and be assured he will be compelled at last to fix upon the pursuit of holiness, as the only true and soul-satisfying good.

These thoughts have led me naturally to the second trait of the

spiritual nature of which I proposed to speak. There is in the soul of man,—dimmed, it may be, stifled and silenced, by long habits of worldliness,—but still there belongs to the soul of a man, a recognition of holiness as its chief good; of the paramount obligation of duty; of the rightful supremacy of conscience; and of the moral necessity of obeying it, at the risk of every outward possession or comfort whatsoever, and even of life itself. Consider, my friends, whether this feeling is living and strong within you. Are you conscious of the deep significance of those words of Jesus, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it"? Do you feel, that is, that there is something vastly more important than the life of the body, to which, when they come into collision, the life of the body is to be sacrificed? that the soul too has its life to be cared for, and that that life is cherished by unshaken and uncompromising allegiance to right? Or, on the contrary, is the sense of duty only an occasional and feeble impulse of action? Are you accustomed to regard duty as a thing to be done when it is easy and cheap to do it, but as soon as it comes into competition with some important worldly interest, do you desert it, and say you were obliged to do so, that you knew what was the right course and would have been glad to pursue it, but that circumstances compelled you to do otherwise? Circumstances compelled you! Those words argue a thoroughly wrong state of soul. They are treason against conscience. They are a denial of the sovereignty with which God clothed it. A man is never compelled to do what he knows to be wrong; because, if it come to that extremity, he can die rather than do it.—A man who had been making some sacrifice of principle to obtain an office, was once endeavouring to excuse himself to Dr. Johnson, and concluded with saying, "What could I do? I must live." "Sir," said that uncompromising moralist, "I do not see the necessity of that." There was as much truth as pungency in the reply, and if rightly understood by him to whom it was addressed, must have let in a flood of light upon his soul. The necessity of sustaining the bodily life is not the highest of all necessities. Duty is better than ease, better than comfort, better than any imaginable amount of worldly profit, better than life itself.

"What is a man profited, if he gain the whole world and lose his own soul?" The soul which does not recognise this truth, is, as I have said, in a wrong state. That in it which was designed to be

highest and to reign supremely, is subordinate and weak. This was apparently the condition of the young ruler who came to Jesus with the momentous inquiry, "Good Master, what shall I do to inherit eternal life?" and who, when he learned that the Gospel required him to renounce all his earthly connections, possessions and hopes, and to take up his cross and follow Jesus, went away sorrowful, because he did not feel prepared to make the demanded sacrifice. There has been much speculation about that young man's spiritual condition; but I must say, I do not see how there can be any doubt about it. Is it not perfectly evident that the world had the mastery over his soul,—that he loved his possessions better than duty,—that he was not free and strong to do what he felt he ought to do? Was that soul *saved*, was it *safe*, when it was liable to be driven from its purpose by any danger or call for sacrifice that might arise? He went away sorrowful, indeed; his religious principle, though too weak to enable him to act out his idea of duty, was strong enough to make him uncomfortable in the choice he had made of Mammon in preference to God. The New Testament generally speaks of salvation as a state which commences in the present life. Paul, in his Epistles, frequently speaks of his converts as already saved, not merely as the subjects of a future salvation in the world to come. "To us who *are* saved the preaching of the cross is the power of God." "By grace *are* ye saved through faith." And Jesus speaks of those who had "passed from death unto life." When does this salvation commence, when does this passage from death unto life take place, if it be not when the spiritual faculties, and especially this recognition of holiness as its chief good, and the purpose of seeking it at the expense of every exertion and sacrifice, take their appropriate place and authority in the soul, and habitually govern all the inferior faculties? Then is the spirit rescued from bondage to the world and sense. Then does its true life begin.

The traits of the spiritual nature of which I have now spoken, are such that a recognition of them must constitute the very commencement of the religious life. I proceed to speak of another, the development of which occurs at a later period. It is disinterested love. The capacity of such love is a lofty attribute of the human soul, and signally illustrates its native superiority to earth and its destination to a higher and purer state of being. The development of it ought to be regarded, more generally than it seems to be, as the great distinc-

tion of the Christian character. So was it regarded by our Lord, when he said, "Ye are my disciples, if ye love one another;" and most especially is great prominence given to it in his own life and death. There may be much benevolent action which is prompted by motives more or less selfish. The love of which I speak is the desire of doing good for its own sake. It regards the promotion of the true welfare of others as its appropriate sphere of action, as the worthiest use of its powers, as the appointed means of its spiritual growth. Whenever and wherever an opportunity of doing this occurs, it rejoices to use it, without reference to the circumstances which influence less disinterested charity. It is checked by no fastidiousness of taste. It is not deterred by the evil character of its objects. It strives, in its humble measure, to imitate the perfection of its Heavenly Father's love, "who maketh his sun to rise on the evil and on the good, and sendeth rain to the just and to the unjust." As it is prompted by a deeper impulse than the desire of thanks, so it is not chilled by insensibility and ingratitude. Nay, opposition, enmity, hatred, cannot repress it. He who has this principle glowing within him can "do good, hoping for nothing again." He can "bless them that curse him, do good to them that hate him, and pray for them that despitefully use him and persecute him." He is ready, like Jesus, who has given a perfect exemplification of this spirit of love, to lay down his life for his enemies. Good—good to others—is his object, and this he will do, when and how he can, without regard to any considerations which relate merely to himself. He would forget himself, and live only for his fellow-men. To the worldly and selfish man this conduct seems simply a renunciation, without equivalent, of every thing which makes life happy or desirable,—a voluntary dedication of himself to unceasing toil and privation. But the truth is, he finds, without directly seeking it, an infinitely more satisfying happiness than the richest accumulation of this world's goods ever conferred, or a man who made his own pleasure the great end of life ever found. The man who has not—I will not say *reached* this state of soul, for it is a very high attainment—but who has not a consciousness of the germ of it, who feels not within himself a capacity of attaining it, to whom the description of it seems but an idle dream, is yet dead in one part of his soul; he has unimagined faculties within him whose development is not yet commenced; there is a portion of his preparation for the spiritual world about which as yet nothing has been done.

I have thus, my friends, selected a few of the traits of our immortal nature, and endeavoured to set them, as plainly and distinctly as I could, before the eye of your self-inspection. I ask you seriously to consider these matters. The desires and faculties of which I have spoken, are most intimately connected with our everlasting welfare. We are rapidly approaching a state of being, in which these faculties alone will be called into action; in which all the occupations connected with the body will cease; in which the spiritual faculties, affections and desires alone will be employed, and in which they alone will be the sources of our happiness. We are placed in this world, amidst its various necessities of toil and care, that its discipline may be the means of calling out and educating this spiritual nature for its future state of being. Now I ask you to consider, and to answer to yourselves, what must of necessity be the condition of the soul that has neglected this all-important work, which has not been trained and prepared for heaven by the discipline of life, but, on the contrary, has been overlaid and weighed down and crushed by its toils and cares, corrupted by its temptations, polluted and degraded by its pleasures? Even setting aside the supposition of the arbitrary infliction of punishment for thoughtlessness and neglect, what, I ask, but utter and exquisite misery must be the natural and necessary consequence of such neglect, when at last the soul finds itself miserable and naked in that eternal state, on which it has scarcely bestowed a thought and for which it has made no preparation, stripped of every thing which it has been accustomed to regard as good or desirable, and placed in circumstances in which happiness can by no possibility come to it but through these faculties, which lie unexercised and dead within it? What but a miracle, which God must be supposed to work to save man from the effects of his own indolence, and to place the slothful and unprofitable on an equal footing with the faithful and diligent servant, can avert these consequences?

My friends, we must use this world. Whilst we live in it we must have much to do with its affairs. Our very duties bring us into necessary contact with them. Its business is a part of our discipline. We could not withdraw from it without sin. Let that portion of its business which falls to our share, be faithfully and diligently done. At the same time we must not abuse it. We must ever remember that the highest purpose of this life is not to make ourselves as comfortable as possible whilst we continue in it. We must not suffer its occupations

to engross our souls. We must keep in view the spiritual purpose they were designed to answer, and endeavour so to conduct them as to secure it. Then, when we are called to quit them we shall be ready to resign them, and shall find ourselves prepared to enter into everlasting habitations.

ADDITIONS TO THE CHURCH.

It is expected as the result of the labours of a Christian minister, that there should be additions from time to time to the number of professed Christian believers—to the church communion. This expectation is often urged, this result is often looked for, by those whom it would be the most difficult to influence in such a manner as to lead them to offer their own names and examples. Such persons are ready to suggest what ought to be done, and even how it might be done, but they do not always go so far as to reflect who are to do it, or to ask whether they themselves are concerned in it. This addition to the church must be made from their own number—of this they are well aware; they look around upon their neighbours and ask why the addition is not made; they ought to put the question to themselves—why *they* do not make it.

But what is the character of this common expectation as to the result of a minister's labours? What is its origin, and to what does it amount? As some whom he would find it most difficult to win are the most ready to insist upon his duty in this respect, it may be well to ask the reason, the meaning of their expectation. Is it that the places left vacant by the dead may be supplied—that the list of professed Christians may not dwindle from year to year, and the institution of the church be thus prevented from decay? Some undoubtedly have a reason and a meaning like this in their minds, when they look for additions to the company of communicants. Every year gathers some to their account, and every year ought at least to fill up the vacant places. Or is this result looked for as one sign of a prosperous religious society, as the evidence of a hearty purpose and of faithful endeavour on the part of the minister, and of good fruits following his preaching? Some may regard these considerations when they ask if

the number of believers is increased. Such signs and evidences pass for a great deal with many regular attendants on public Christian instruction. They are persuaded that Christianity when faithfully preached has a self-sustaining, a self-perpetuating power, and they rejoice sincerely at every proof that presents itself of this continued interest in a Christian rite—this constant healing power in the waters each time they are moved, which appears not to lose its efficacy by age. Yet it is easy to perceive that such signs and evidences may be to a certain degree deceptive; and certainly, so long as the same individuals are watching these signs as they appear in the experience of others,—so long as year after year they are satisfied with observing that such additions are made to the church, and yet are not influenced themselves any more than to admit that the minister seems faithful and the church seems prospered,—it is very plain that these signs and evidences are not enough to influence them to a profession of belief.

Or, once more, this result, viz. additions to the church, may be looked for as acknowledgements of the value and the power of religion. They are the standing outward miracles appearing every month in the long history of Christianity. They prevent the stories of conversions in the Apostolic days from becoming a mere dead letter. They constantly invigorate the springs of piety. They allow every generation to witness the effect of Christian instruction upon human hearts and minds. They are the proofs of the continued operation of Divine influences. They affect the young and the middle-aged and the old. They atone in a measure for the instances of depravity of which we hear every day. They make amends for the worldliness and the heedlessness of the multitude. They rouse up and excite the timid and hesitating faith of a congregation. Each new addition to the company of free confessors to the power of religion over their own hearts, and to their earnest purpose to live by its laws, is an unforced tribute of respectful and tender regard to the character of Jesus Christ. Such may be the thought and the meaning of those who look for continual additions to the Christian church. It is a good thought, a good meaning. They are both right and true. Every addition to the company of believers does thus acknowledge the value and the power of religion. All who observe such an addition, as far as they may know nothing against its sincerity, have a new illustration of the worth of Christianity. A new argument is added to the long list of its evidences which is placed before their eyes; and they likewise see by

the example of others the connection between Christian instruction and Christian profession, between the hearing what Christianity is and enjoins, and the giving up of the heart to be guided and blessed by it. Yet we must say again of this, as of the other good reasons why additions to the company of believers should be expected, that so long as these effects satisfy an observer, without presenting clearly to him some inducement to add his own name and example to the church, so long these effects are not sufficient. The best result that he is to look for in additions to the church is, not only that the places of the dead be supplied, that the minister appear faithful and the society appear prosperous, and religion gain new honours and arguments, but also that he himself find in the professions of others an appeal, a lesson, a motive addressed to his own heart. How shall this result be obtained?

The desired result is, that the members of a congregation should be led to regard the additions to the church, which they all expect, as motives and reasons continually addressed to them for becoming themselves members.

How shall this result be attained? As we said in the first sentence of these remarks, the result is expected to follow the faithful labours of a Christian minister. With no purpose of lessening his obligations in the matter, let us consider whether the responsibility of securing such a result rests wholly with him? Are his voice and pen charged with the keeping of so many hearts? This is an easy description of the way in which the desired result is to be secured. The responsibility of it may all be laid upon one individual. Many doubtless view the matter in this light, and overlooking all other considerations may say, that the reason why they and others do not make a Christian profession is, that the discourses and conversations of the minister have not forced the obligation so imperatively upon them as to oblige them for conscience' sake to take upon themselves a formal profession. He has either omitted to give them reasons for so doing, or his reasons have not been sufficiently strong. They are ready to be convinced and moved, but he must convince them, he must move them. So do some look wholly to him for the desired result. He must make the converts, if he desire them. If he would add to the company of professed believers, he must exert himself to fulfil his own wishes. 'Our ears are open to his words, our hearts are ready to be moved by his exhortations; whether we are induced to give in our profession

depends upon him, the result lies in the exercise of his talents, zeal and persuasion.'

That there is a degree of truth in this reasoning will not be denied, but we should remember that in this result three parties are involved, and that the duty of securing it is divided among the three.

Additions to the company of Christian believers are to be made by the minister, to the church, from the congregation. Here are three parties concerned, the Minister, the Church, the Congregation. The duty of securing the desired result is divided between these three parties. How then is each concerned in bringing about this result?

What is the *minister's* duty in regard to it? His first aim is, or should be, to form in his own mind clear and worthy ideas concerning a profession of Christian belief; how and why it is to be made,—what is involved in it,—what it requires,—how far it is an obligation, a refusal to comply with it being culpable and wrong,—how far it is a perfectly voluntary measure, which rests not upon compulsory authority, but upon the good which it is designed to effect for the individual who makes the profession. When a minister has once formed a definite opinion from the various and conflicting opinions on these matters, he is able to decide upon the manner, the earnestness, and the purpose with which he should urge a profession of religion. Speaking only our own sentiments we should say, that the minister cannot regard the profession of Christian belief as an end at which his labours, or the labours of those who make it, are to stop short. He can regard it only as a means, another incentive to faith and virtue, another source of religious comfort and happiness, a pledge voluntarily made that a sense of duty, a feeling of gratitude, has urged a public acknowledgment, and has thus bound him, in whose conscience and heart duty and gratitude are felt, to declare them—to be faithful to them. If a minister thus regards a profession of Christian belief, not as an end—a reaching of the summit of Christian perfection, but as a means to the better attainment of faith and holiness, he knows well *why* he is to urge upon his congregation such a profession; like all his other labours, this is for their benefit, their good.

The next point with him is, *how* he is to urge this profession. Certainly if he find in the New Testament express commands designating the obligation and the manner of assuming it; if he can speak with the authority of Jesus Christ, and say that he will recognise as disciples only those who publicly acknowledge themselves his disciples;

then the minister knows how he is to urge a profession of Christian belief. He may faithfully proclaim the law, and thus relieve his conscience, whether it is obeyed or slighted. But if Scripture and reason lead him to judge that an invitation is better than a command in urging this profession, that the end which he seeks can be attained better by gentle request than by authoritative dictation—by asking rather than by compelling, then the minister will know how he is to perform his duty. Thus instructed as to the end which he labours for and the manner of best attaining it, his public and private speech, his office and place of instruction, his ready audience, the sacred volume which is his charter and his law—these are the instruments which he is to use with faithfulness. He is to plead for his Master to those who need his instruction and his salvation, and by every argument by which he can unfold a bright example, a perfect holiness, a true and living doctrine, an immortal hope, he is to urge upon men their duty, and to win them to love, acknowledge and obey it. The claims of the character of Jesus Christ to love and reverence, to a public profession of regard from every heart to which he has brought light or comfort, must be enforced with all the power of language. The obligation to profess a sincere conviction, to speak for the benefit of the world what we believe and hope, must be calmly urged. The law of gratitude must be declared and insisted upon. The minister is concerned in adding to the number of professed believers; it is his most cheerful and happy reward. He does all he can do to secure it when he asks his hearers to turn a serious mind to the objects of the mission of Jesus Christ and to his fulfilment of that mission—to the holy perfection of his example—to the unmeasured blessings which he has conferred upon every human heart—to the value of faith in him, of love for him—and to the manner in which that faith and love may be attained and increased.

We know very well that a minister might make such remarks and advance such statements, either from his pulpit or in private, as might lead a few persons to make that profession which is regarded as a union with the Christian Church. But regarding that profession as a means, and not an end, and persuaded as we are that the real labour and toil of a Christian life come after it, we would have that profession to follow upon the ordinary services of Christian worship—upon the accumulated effects of the exhibition of Christian doctrine Sunday after Sunday. We would have it to be the result of individual reflec-

tion and conviction,—the end which each person would arrive at, after a serious and deliberate survey of his obligations to Christianity, the good it has already done to his heart, and the manner of increasing that good. As we estimate the duty of the minister towards bringing about the result of additions to the company of believers, we feel that his work is performed when he can say to those who look for such additions, that it has been the aim of all his labours to make them do in their own persons what they expect some of their society to do. They must regard all his sermons as expositions of Christian doctrine, his arguments must be to them appeals and invitations. Instead of looking to their neighbours, they must look to themselves for the result which they expect, and either fulfil it, or deny its necessity, or account for their own judgment to themselves.

What is now the duty of the *church* in bringing about this result of additions to their number? They wish their example to be followed—to find sympathy from others in a disclosure of their more private feelings and purposes. The best argument which they can offer is, by showing that what they have themselves done has a meaning to it, and a good meaning. They can invite others to do what they have done, by simply explaining their motives as they have opportunity. They may free the minds of the inconsiderate, the prejudiced or the inquiring from those unworthy superstitions which pass current in the community,—that a profession of Christian faith and purposes is a pretension to superior sanctity, that it requires more self-assurance than virtue to make it, and that it binds a person to more than he has already been bound to by an honest conscience, though not disclosed. They may remove that hesitancy, sense of shame, and dread of publicity which prevent many from doing what they wish to do. They may take their profession with them into the world, and show that it is not confined to a monthly rite in the church. Any sincere and hearty wish which professed believers can cherish that others should imitate their example, must be based upon a sense of the benefit which they have derived from their profession. They need not over-estimate this benefit. There is no magic influence in it, to change in a month a heart which is the product of years. It does not place faith above the shock of occasional fear; it does not insure virtue against all worldly influences. It is one means for stating to our own hearts their progress; it is the designation of one point on the scale of good convictions and purposes which the individual once reached; it is his

guide, his encouragement to advance what he has begun ; it is a desire which may be expressed in the language of Scripture, that "he who has begun a good work in us, will complete it to the end." So let a professed believer represent his purposes and convictions to one whom he would win to his society. And if there be power in truth, if there be persuasion in a good example, there will not be wanting some to imitate a measure which is manifestly beneficial.

And let the members of a church prize this duty as a privilege. Without uncourteous obtrusion of their feelings, let them show that they have done sincerely, by leading others to do the same. Let them speak for their Master as he has spoken to them. There are appropriate seasons when a word will be a persuasion and an argument. There are close and friendly relations between individuals which admit of the communication of infinite good in this way. It is needless to utter a caution against sanctimoniousness and an overpressure of obligations, for such means defeat their own end. Peter, earnest and uncompromising pleader for Christ as he was, enjoins the rule—"be courteous," and he never departed from it in his own person. An invitation or an exhortation addressed to any one that he would offer a profession of Christian belief, must be such that it will bear to be spoken in the face of day—sound, judicious, and free from all cant and management. It must be spoken in words of ordinary use, and enforced by arguments of reason and sense. Thus let the members of a church feel that the duty of adding to their number rests in part with them ; and let them remember that there are some who are watching their earnestness in this respect as a proof of their sincerity. It is not their duty to go from house to house and force their solicitations on weak-minded or strong-minded people ; but it is their duty to show that they have profited by their own profession, and to make the way plain and attractive for all who may be disposed to imitate their example.

Finally, what part have they who compose the *congregation* at large to perform in this matter ? In one point of view all their responsibilities as the members of a Christian community, as the regular attendants upon Christian worship, might lead them to regard this profession as an individual duty. Among the words which according to the representations of the Evangelists were spoken, as we now read them, by Jesus Christ, none can be supposed to be more authentic, and certainly none have a more distinct meaning, than these—"Whosoever shall

confess me before men, him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." There are the words, and they have some meaning. We would not however be understood as asserting—for we do not believe—that those words promise salvation to all those, and deny it to all but those, who make what is now called a profession of religion, in one particular way. We do not believe that the Lamb's book of life is copied out in our church records. Even the long list of the Popes of Rome, the heads of the visible Church, contains some characters worse, if possible, than any of the Kings or Emperors of Pagan Rome. These words of Jesus Christ admit of a wide range of interpretation; they admit all kinds of consciences, save guilty consciences. The secrets of individual hearts often hide some professions which are as sincere, as holy, and we must believe, as acceptable, as any that are spoken out before men. Interpret the words of Christ in the widest latitude they will allow. Some will say that their support of religious institutions, or their attendance on worship, is a profession of religion. So in some measure it is; and if so far it be a conscientious profession, conscience excited by sincere religious gratitude may suggest or enforce a less equivocal confession. We should be sorry to think that all the additions which are made in reality to the Christian Church are those which are made in name—by an outward act. We believe that now, as in the first age of our religion, it may be said,—“the Lord addeth daily to the Church such as are in the way to salvation.” Not only on Sunday, but every day in the week, do the combined influences of Christian instruction, prayer and discipline work upon human hearts whose secrets are never known.

Still there are some in every congregation who can satisfy themselves with no other interpretation of the words of Christ, than that they enjoin a plain and sincere expression of belief in him and of a purpose to obey him. It is the duty of such persons to contribute their aid to fulfil the result so much desired—of increasing the number of professed Christian believers. And as the duty of the whole is best performed when each one is attentive and faithful to his own share in it, let each one who feels concerned in this subject be ready to satisfy his own mind as to his own conduct or opinion. Nor let it be supposed that a good excuse may be found for a neglect of this duty, by alleging that it has not been especially and repeatedly en-

forced from the pulpit—in sermons written for the purpose of convincing a congregation that all its members are bound to make a profession of Christian faith in a certain way. Every discourse which faithfully exhibits the life and doctrine of Jesus Christ—the blessings and obligations which Christianity brings with it, is at least an invitation to every sincere-minded person to perform in return that little service which gratitude and faith alike require. If the Christian Church as an institution—a voluntary association of professed believers, can by this means be continued in the world, it is enough. All private intrigue—all ingenious modes of proselyting—all attempts to work upon the fears of unwilling or half-persuaded hearers, are utterly unworthy of the religion; which may claim as its disciples those who feel that they owe to it most solemn obligations, and are willing to confess those obligations. If Christianity has not blessed nor benefitted the heart, it certainly asks nothing from the lips. But if it has done for any one or spoken to him anything which contributes to his virtue, his happiness, or his hope, it is not compulsory nor urgent in demanding a return. It reads to him on one of its pages a few words of the Master,—more touching and persuasive than a command,—addressed to a grateful receiver of his kind ministry,—“Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.”

G. E. E.

“DO THIS IN MEMORY OF ME.”

“Do this in memory of me!”
 ’Twas thus the blessed Saviour pour’d
 The last request of dying love
 To those, who gather’d round his board;
 And now, like them, we too would take
 Part in this rite for Jesus’ sake.

The feast is spread! the table shows
 Enough of bread and wine for all;
 And from the pastor’s earnest lips
 The words of invitation fall;
 Then wherefore do yon crowds depart
 From this memorial of the heart?

DO THIS IN MEMORY OF ME.

Are they too poor? Hath dreary want
Swept o'er their souls its chilling flood,
And do they, with suspicious glance,
Shrink from the tie of brotherhood?
Oh! bid them come, for Christ hath said,
He had not where to lay his head.

Do riches check them? Wretched plea!
All the rich treasure-vaults of earth
Appear, within his holy sight,
But as the ocean-sands in worth,
Who counteth nought in sacrifice
Save one pure gem, "the pearl of price."

Is it too simple? This pure rite,
Full of the health-stream of Christ's love!
And is there one amid yon throng,
Who scorns the proffer'd good to prove?
Ah! would that he would warm his soul
With this, the altar's living coal.

Perchance they yearn to come, but doubt
Still breathes o'er them its Upas swell,
And dark despair, with iron key,
Locks them within its gloomiest cell;
Haste! urge them *now* their names to enrol,
And ease their famine of the soul.

Sweet is the Gospel's reign: it binds
Upon our hearts no heavy thrall;
No millions pale, with bleeding veins,
Before its car triumphant fall;
Nor scourge and chain and torture-sigh
Increase its tide of victory.

Christian! then turn not from Christ's feast,
As though some fearful spell lay hid
Within this mass of broken bread,
Beneath that goblet's silver lid;
List! see how touching the decree,
"*Do this in memory of me.*"

M. E. L.

Charleston, S. C.

SHARPE'S NEW TESTAMENT.*

THIS, if we are correctly informed, is the work of a layman. We greet it with more satisfaction on that account. We hope the time is coming when such subjects will no longer be considered the exclusive province of a single profession. No little zeal and enterprise are manifested in undertaking and carrying through a work like that before us. We have not thoroughly examined it in all its parts, but in a work of this kind the whole may be judged, with more justice than in most cases, from portions of it taken at random; and from such examination as we have been able to make, we are compelled to say, that it does not appear to us so valuable an addition to Biblical literature as we at first hoped. The knowledge and discrimination brought to the task are by no means equal to the zeal we have commended. Neither our sympathy with the translator in his theological opinions, nor our approbation of his wish to furnish a more correct translation of the New Testament than that in common use, prevents our doubting if he had formed an adequate idea of the difficulty of his undertaking, or had determined on the principles by which he would retain or depart from the language of the Received Version.

We hold that no translator of the New Testament, possessed of the correct taste indispensable to the work, will make any alterations in the good old English of the Common Version for the sake of mere change, but that he will retain the words of that version wherever they fairly express the meaning of the original; and that when compelled for the sake of clearness to make an alteration, he will give the amended passage as nearly as possible the style of the text; so that his emendation may not be like a piece of new cloth on an old garment, which maketh the rent worse. This opinion may be dissented from. It may be thought by some, that a new translation should be wholly new, such, if possible, as it would be if it were to be made at the present day for the first time. Such an opinion will of course affect the judgment that will be formed of some of the remarks we are about to make. But being ourselves fully convinced of the

* The New Testament Translated from the Text of J. J. Griesbach. By Samuel Sharpe. London: John Green. 1840. pp. 505, 12mo.

justice of the rule we have laid down, we could not but be offended in reading the Sermon on the Mount, the passage we have most particularly examined, by several changes in the common translation, which are not required in order to make the meaning plainer, which in scarcely a single case are improvements in point of taste, and in most cases are decidedly the contrary. Thus in Chap. v. 35 (of Matthew) we met "*footstool of his feet.*" The added words are, indeed, a literal translation of the original, but they add nothing to the idea, are offensive to an English ear, and are properly omitted by all our translators. Chap. vi. 6. "Enter into thy closet, and *after shutting the door*, pray to thy Father that is in secret." Verse 7. "When ye pray, *babble* not as the Heathen do." Verse 16. "*Face*" for "countenance." Verse 24. "*Nobody* can serve two masters." And in general, the colloquial expressions "nobody" and "every body" are substituted for "no one" and "every man." Verse 26. "*Look at the fowls of the air.*" Chap. vii. 8. "Every *asker* receiveth." Verse 9. "What man is there of you, whom if his son ask for bread, will give him a stone?" This verse in the Common Translation is not idiomatic English, but in the version before us it is made ungrammatical; the verb "will give," being left, by the omission of "he," without a nominative. Verse 13. "Enter ye through the *small gate.*" We differ from the translator also about the substitution of *will* for *shall*, where the future tense is used, in the beatitudes and other promises, and some threatenings, throughout the discourse. We are aware that this is a debatable point, and that he has the authority of Wakefield on his side. It is a question which cannot be determined by a reference to the original, the Greek future not admitting the nice discrimination which we are able to make by the use of these auxiliaries. The difference in their signification we take to be this; that *will* simply predicts a future event, *shall* implies some agency on the part of the person speaking in bringing it to pass. If I say of a man, he *will* do a certain thing, I merely foretell his doing it; if I say, he *shall* do it, I imply that I have some power over him, which I will exert to make him do it. Had Jesus, or not, an agency in producing the blessings promised in these passages?—Chap. vi. 7. "For they think that *in* their much speaking they will be heard." Here the unquestionable meaning of the original, clearly expressed in the Common Version, is unnecessarily obscured. Chap. v. 22.

"Every body who is angry with his brother without a cause, will be deserving of the judgement; and whoever shall say to his brother, Raca, will be deserving of the council; and whoever shall say, Moreh, will be deserving of the Gehenna of the fire." This passage has the advantage of the corresponding one in the Received Translation, inasmuch as it conveys no idea, whilst that conveys a false one. It should not, however, be called a translation. For all purposes of instruction to an English reader, it might as well have been left in the original Greek.

Of wrong translations the following are specimens. Chap. v. 12. "Glad" for "exceeding glad." The common translation is right; the original expresses intense emotion. Chap. v. 13. "Ye are the salt of the earth, *and* if the salt have lost its savour" &c. And Chap. vi. 26. "They sow not, nor reap, nor gather into barns; *and* your heavenly Father feedeth them." The translator has impaired the force of both these passages; the Common Version in each case is correct. Chap. v. 35. "Nor by Jerusalem, for it is *a* city of the great king." The English reader will rejoice to learn that there is no reason for this awkward change. The translator was probably led to make it by the absence of the article in Greek; but it is a case in which the Greek idiom in the use of the article differs from the English. On the same principle, if the difficulty had not been avoided by a different turn of expression, we should have read in the preceding verse, "neither by Heaven, for it is *a* throne of God." Chap. vii. 3. "And why seest thou the *chaff* that is in thy brother's eye, but perceivest not the *splinter* that is in thine own eye?" The word *chaff* must have been intended by the translator to signify a *single particle of chaff*, since the original word is in the singular number. In this sense it conveys with sufficient correctness the idea of the original, but it is an unauthorized use of the English word, that word being used to denote, not a single piece, but a collective quantity, of the dry husk of grain. The word which he has translated *splinter* was never, we believe, so translated before, though the signification he prefers has been frequently given to the word which he renders *chaff*. The meaning given to it by every one but Campbell, who reasoned himself into translating it *thorn*, is *beam*; and the explanation to be given of so unnatural a figure is, that it is a specimen of a hyperbolical Eastern proverb.

There are however instances of alteration which better exhibit the sense of the original, as the following. Chap. v. 29. "If thy right eye *maketh thee sin*," instead of "*offend thee*." Chap. v. 46. "*Targatherers*" for "publicans." Chap. vi. 1. "*Good deeds*" for "alms," in conformity to an emendation made by Griesbach in the original. Chap. vi. 25. "Be not *over careful*," substituted for "take no thought." This expression exactly represents the meaning of the original, though "be not anxious," which is precisely synonymous, appears to us to be more unexceptionable English. Chap. vii. 28. "*Teaching*" for "doctrine."

Amidst all the unnecessary changes which we have noticed, we regretted to see one of the worst translated verses of the common version of the Sermon on the Mount, though considerably altered, left untouched where it most needed correction. We mean Chap. vi. 22. "The lamp of the body is the eye, if therefore thine eye be single, thy whole body will be in the light; but if thine eye be evil, thy whole body will be in darkness." How could a translator resist the temptation to give his readers to understand that "single" here means *sound*, *in a healthy state*, and "evil," *diseased*?

These remarks will serve to show our opinion of the aptness of this translator for his work. We think he has failed where much accurate learning, sound judgement and good taste are necessary to success. The difficulty of obtaining a good new translation of the whole Scriptures lies, not in the scarcity of the qualifications necessary for its production, for in the present state of Biblical learning it would be easy to point out the men, or the man, who could do it in a manner which ought to give general satisfaction. The great obstacle is the want of a sufficiently earnest and general demand to induce a suitable person to engage in so laborious an undertaking. Even among those who are most sensible of the faults and defects of the Common Version, there are many who are prejudiced against any attempt to introduce a better into public use. They would be glad to place such an one on their shelves, among the Commentators, but would shrink from using it in the pulpit and the lecture-room. We understand this feeling, and have a certain degree of sympathy with it; but our reason tells us, that it is a temptation to be resisted, not a commendable sentiment to be indulged. Every one who has an enlightened regard for the Word of God should desire that as faithful and exact a representation of it should be given in English as the language admits of,

and there is abundant testimony, from the best judges, of all denominations, that our Received Translation is very far from answering this description. It was made from a very imperfect text of the original, not only before the emendations which modern learning and research have made in it, but even before that which is now called the Received Text was formed. This cause alone was the unavoidable source of much error. Since that translation was made, moreover, the Greek language has been much more thoroughly cultivated. It has been profoundly and critically studied, by men of great genius and learning, and by the assistance of their labours any well instructed scholar of the present day is far better qualified to render the true meaning of the sacred text, than the learned men of King James's time. But this translation was not made even under the most favourable circumstances which that period admitted of. The commonly received opinion, that all the learning of England was engaged in it, is found upon an examination of its history to be erroneous. It was produced by all the learning of one party only. The Puritans, among whom were men of equal learning with any who were engaged in it, were jealously excluded from all participation in it. This fact, that it was made by an exclusive and bigotted party, constitutes another of the disadvantages under which the Common Version was made. And finally, the translators were embarrassed by certain rules which the self-sufficient monarch saw fit to impose upon them, the effect of which was to make the version conformable to the opinions to which he was desirous of giving currency and authority; and in the plenitude of their obedience, they volunteered some unauthorised renderings in accordance with some of his peculiar and well known notions. From these last mentioned causes, King James's translation, so far from being an improvement upon the English translations which preceded it, is pronounced by impartial judges to be inferior to others, made by translators who were more at liberty to follow their unbiassed judgement.

What then is to be done? We are aware of the difficulties which encompass the undertaking to introduce a new translation into general use; we should say, the impossibility of effecting it suddenly. We acknowledge that it is pleasant to have a Bible which is a common bond of all Christians who speak the English language. We know that many sacred associations will be broken whenever the change is made, and that much odium will be incurred by the sect or party

that attempts to make it; but we look also to the other side of the question. Is the Anglo-Saxon race then to have this translation with all its faults and deficiencies, multiplying with the progress of time, entailed upon them forever? Are the difficulties and objections alluded to growing less? Must they not necessarily be encountered, whenever the change is effected? Will there be in all the future a more favourable period than the present?

We can conceive of an unexceptionable English translation of the Scriptures. It should be in pure Saxon English. It should preserve much of the venerable form of the present translation. Its rhythm and cadence should strike like those of the present Version upon the ear; and, at the same time, it should embody all the valuable results of modern learning, and clearly exhibit the best ascertained meaning of the purest text of the original. And we are not left to an unaided exercise of imagination in forming this idea. It has already been in part executed, in the new translations of Job, the Psalms and the Prophets; and a complete version of the Old Testament might doubtless be made, within a reasonable time, upon the same plan. We should be satisfied to trust the New Testament to the same hands, did we not remember, as will all who enjoyed the advantages of the Cambridge Theological School a dozen years ago, having heard passages of that portion of Scripture recited in crystal English, which gave us a new sense of the power of the Word. Let such an English Bible as might thus be easily made once exist, and we should not despair, though we might not live to see the time, of its being one day used wherever our language is spoken.

C. P.

MY CENTRE TABLE.—FIRST SITTING.

"A small round Table in the centre placed,
With Bible, Hymn Book, and the Annuals graced;
The daily Paper and the last Review,
Tracts, pamphlets, billets, old as well as new,
With inkstand, wafers, sand-box, paper, knife,
In rich confusion there."

"*In rich confusion*"—yes—confusion enough; yet it would not be my table, and I should not be able to find any thing upon it, if it were

otherwise. It is what Addison calls "*orderly confusion*;" I dare say the poet meant the same thing by the epithet "*rich*." There is something old upon it always; the oldest of books lies there as well as the best, and I can talk when I please with Abraham and David, and a greater than they. There is always something new; the last tidings of the political and commercial world, of the movements of philanthropy, of the gropings of philosophy, and the progress of the churches, lie invitingly before me in the journals and tracts;—while these folded manuscripts, with the queer marks of Uncle Sam's red ink over the familiar superscription, tell me of the health and affections of the absent ones I love. Let nobody disturb the confusion of my Centre Table; it is a sign of riches; I should feel poor, if it were cleared away or put in order. For as a thousand pieces of gold, silver and copper, poured down in a heap, give a thousand-fold more vivid image of wealth from their gorgeous confusion, than when nicely put away in rolls or boxes, and carefully labelled, so is it here. I will not have my heap of wealth disturbed.

THE ELECTION.

"The morning papers tell us that the long contested controversy is over. Two reflections force themselves on the mind of a serious looker-on. The first, is, of satisfaction that so great a change in the government should have been brought about without violence. It is matter of congratulation that a revolution, which could have taken place in many countries only at the expense of a civil war, has been accomplished peaceably. So much for the value of our institutions. So much for the *habit* of submitting quietly to the will of the majority. So much for the wisdom of our ancestors in forbidding standing armies. Under such circumstances the last thing to suggest itself to those in power, or to those out, would be a resort to arms. Whereas in South America this is the first resort; a republic there is but a field of battle; no change can be had but by fighting for it.

But if this is a gratifying thought, the second is a mortifying one. With the institutions, principles and habits which distinguish us, it is to the last degree mortifying that so much that is low and corrupt should mingle with the grave duty of electing the Rulers of the Republic. What man of sober thought can look back on the recent canvass, which has kept the land in an uproar for so many months,

without a keen sense of sorrow and shame? If there is any duty that should be done with sobriety and dignity, nay, with solemnity, it would seem to be that of deciding the momentous question, to whom shall be entrusted the laws and the oversight of this great people. One cannot give a moment's thought to the magnitude and extent of the interests involved, without perceiving that a fearful responsibility belongs to the transaction. Yet what have we seen? The gravity, moderation, dignity, which pertain to the discharge of a high duty? On the contrary, what levity, what vulgarity, what appeals to the loose and baser motives, what scurrility, defamation and falsehood! Whose fair fame has not been attacked? Whose character has been safe from assault? The newspapers, on either side, which have conducted themselves with decorum and stood aloof like men of principle from the profligate arena, are so few that you can count them on your fingers; and our cities and villages from one end of the land to the other have been convulsed by the harangues and conventions of agitating demagogues.

Perhaps it has all been necessary. Many most estimable men on both sides joined in these unhappy measures, counting themselves driven to them by the infelicity of the times. They could not otherwise be true to the republic.—If so, what a melancholy picture does it suggest! And what is our prospect for the future, if already, at this early day, it has become necessary to resort to so equivocal and pernicious measures? What shall be an election in 1900, if thus corrupt in 1840?

Meantime, the tumult is at an end. Let us hope that the future will be too wise to repeat it.

Our citizens may now return to their common affairs. The friends of religion, who have been so absorbed in politics as to make religion a secondary concern, can now go back to their paramount duty. They are bound, methinks, to new fidelity and an increased zeal. They have learned what efforts and sacrifices they are capable of in a cause that they love. Are they ready for the same in the cause of religion? The man who has been pouring out his money like water for his political party,—who has spent his hundreds or his thousands, to sustain or to overthrow a four years' administration,—will he be ready to give the same proofs of devotedness to the cause of Christ? Will he prove, by corresponding deeds, that he means what he says when he asserts religion to be the chief interest of men and states?

Let us see whether these men will transfer their zeal and their subscriptions to the cause of philanthropy and the church. If they would do but half, they would put all our institutions of religion and philanthropy into a state of prosperity and efficiency never yet witnessed.

MRS. HEMANS'S VERSES.

I observe that several of the newspapers have lately copied the beautiful verses of Mrs. Hemans entitled "The Bird's Release." Beautiful and touching as they are, it has always appeared to me that they are incomplete; the Christian heart is not satisfied at the departure of those whom it loves without following them into a better world. I have attempted to supply the deficiency, by adding two stanzas.

And thou art happier now,—
In the free wide fields of the boundless air,
With thy swift wing to range amid all things fair,
And thy home on the forest bough.

Even so with the lost and dear;
She is soaring in regions of light above,
She's at home with the blest in their bowers of love;
And who would recall her here?

SLAVERY.

The following fine paragraph from St. Gregory of Nyssa may satisfy us how compatible with the religion of Christ slavery was thought to be in the fourth century. The old father is annotating on Ecclesiastes.

"*I possessed myself of servants and maids.*"—Possessed, do you say? But who is the possessor of human beings, save God? by what right can any other claim possession of them? Those men that you say belong to you, has not God created them free? command the brute creation, well and good, but do not degrade the image of God. Bend the beasts of the field beneath your yoke, make them your slaves, if you will; but are your fellow-men to be bought and sold at a price, like herds of cattle? And at what price? Who can pay the value of a being created in the image of God? The whole world itself bears no proportion to the dignity of a soul on which the Most High has set the seal of his likeness. This world will perish, but the

soul of man is immortal. Show me then your title of possession. This strange privilege, whence have you received it? What is your own nature? Is it not the same with that of those whom you call your slaves? Have not they the same origin with yourself? Are they not born to the same destinies?"

AN INCONSISTENCY.—BLOOMFIELD ON ST. JOHN.

In turning over the volumes of Bloomfield's Annotations on the New Testament, I find a very instructive contradiction. In his "Introduction to the Gospel of St. John," he asserts that that Evangelist wrote for the purpose of sustaining some of the highest doctrines of Orthodoxy, and attempts to prove it thus.

"And first, as far as respects the *person* of Jesus, there cannot be any more manifest proof of his *divinity* than that which is drawn from the *religious worship* which he has expressly *claimed to himself*, in John v. 23. "That all men should worship the Son even as they worship the Father. He that worshippeth not the Son, worshippeth not the Father." Never could Jesus have so spoken without blasphemy towards God, if he had been a mere man, or a being inferior to the Deity. For he evidently ascribes to himself a parity and equality of majesty and dignity with the Father, while he requires of men the same religious worship, &c. &c."

This strong assertion is built on a misquotation of the verse, which says *honour*, not *worship*; and the writer knew very well that the original word does not mean *worship*. But for the sake of an argument he thus falsifies the text!—When we come to his comment on the text itself, what do we find? As follows:

"v. 23. *ἵνα πάντες—πατέρα*. What kind of honour is here meant, plainly appears from the words *τὸν λόγον ἀκούειν καὶ πιστεῖν τὸ πῶματι*, [he that heareth my word and believeth on him that sent me]; namely, to admit him as the Messiah, Messenger of God, and Interpreter of His will, and consequently to yield assent to the doctrines commanded by him in the name and at the command of God, and render obedience to all the moral injunctions of his religion."

Nothing can be more just than this. But it is in direct opposition to the former paragraph. How is this to be accounted for? What excuse shall we find for the perversion of Scripture in the first extract, by a man who thus shows that he knew what is the true interpretation?

H. W. JR.

NOTICES OF BOOKS.

A CATECHISM FOR CHILDREN, *Designed to teach the First Principles of the Christian Religion and the plain and great Moral Duties.* By Robert Aspland, Pastor of the Unitarian Church, Hackney. London: 1840. pp. 71, 18mo.

THIS Catechism was prepared, we are told by the Author in his Preface, particularly for the School belonging to the New Gravel-Pit Meeting-house, Hackney. It is equally appropriate however to other schools; though in some respects it is more suitable to be used in England than in America. Our instructors however, we think, will find satisfaction and help from this new essay in the great cause. It seems to us good; in some parts admirable.

That little Boston catechism by which our infancy was instructed, and which is now in general use in our Sunday Schools, although very beautifully composed, and by some of its simple answers touching the finest sensibilities of the young mind, is in other respects unsatisfactory and deficient. It opens with the question, "Who made you?" and after teaching by themselves the great doctrines and duties of religion, finally brings forward the example and authority of Christ to illustrate and enforce what has preceded. In our judgment it is not in this course, that the soul arrives at salvation. On the contrary we approve, and are glad, that Mr. Aspland enters, with the child, through Christ *as the door*, beginning, "By what religious name are you called, my child?" and "What is the meaning of the name Jesus?"

Another thing we like very much is this, on the 27th page:—"Q. What is the one great principle of Protestantism? A. *The Bible, the Bible only is the Religion of Protestants.*" That is a saying which it is well should, from an early year, be fixed ineffaceably in the memory of the child. This comes from the second chapter, which is "On the Holy Scriptures," the first being "On Religion," and the five other chapters being entitled "Duties of Children," "Faults of Children," "The Lord's Prayer," "The Ten Commandments," and

"The Apostles' Creed." Through the whole there prevails a solemn simplicity. Some of the phraseology, however, is obscure for a child's apprehension. A child would not generally understand the words "backbiting" and "calumny." That "God is One," is good for a theologian; but we would rather say to a child, "The Father is the only God;" and will the scholar easily perceive the meaning of his book when it says, that Christ will come again "to bring in Justice, Truth and Mercy forever?"

In the chapter on the Faults of Children occurs the following excellent passage, in which the answer is very nervous, simple and impressive.

"Q. Are you convinced then that speaking the truth is the only way to inward peace and comfort, to a good name, and to a sincere religious character?"

A. I am; and by the help of the Divine grace, I will always hate and avoid a lie, and love and follow truth, in both my words and my actions; that I may enjoy a mind clear from sin, shew an open face amongst my fellow-creatures, speak with a firm though modest tongue, and then hope, as then I may, for the blessing of the Heavenly Father."

There are some passages in which the style is energetic, and some in which we think too low a motive is appealed to. "Why is idolatry so solemnly forbidden? Ans. Because it has been shewn in all ages that idolatry sinks the understanding and lowers the character of mankind, and tends to bring in and support fraud and oppression, and all vice, wickedness and cruelty." We would rather answer the question in the following manner. "Because it is abominable ingratitude to God, and brutalizes the mind."

The next question to the above, namely, "What do you understand to be forbidden by the III^d Commandment?" is answered thus: "I understand to be forbidden the great sins of profane swearing and cursing, and of false oaths or perjury." Now although these frequent sins may properly be brought within the scope of the Commandment, we conceive it particularly to apply to a different vice, that of using the name with a show of solemnity, as a cover to an empty or irreligious heart. We would add therefore to the above answer,—“and of uttering His name with lightness of heart, or with a hypocritical pretence of loving Him.”

To this little work however, which is mainly so excellent, we have the more important objection to make, that the attention of the pupil is not kept with sufficient constancy towards God as the Source and End

of all. In summing up human duty, Mr. Aspland is not satisfied with the Scriptural division of duty to God and to my neighbour; but he adds, "there are also duties which I owe to myself." Now we doubt if, without figure of speech, there be such a thing as owing a duty to one's self; and this perpetual *introversion* is the bane of the religious philosophy of our day. We think it very important to transfer the duties to one's self, as they are called, into the solemn shades of heaven, and to teach the child that all his duties are duties towards God, that God's eye is resting on him, that his eye should rest on God. It is too of the first importance, that the mind be familiarized to the truth of our dependence through the whole spiritual life upon strength superior to our own. The great doctrine of the Holy Spirit, which is so bright in the Gospel of the New Testament, has fallen into disastrous eclipse in our day, and the absence of it from the little Boston catechism mentioned above renders that liable to the same criticism which we have now proffered with regard to this of Hackney.

PRAYERS *To be used with and by Children, in Families and Schools.*
By Robert Aspland, Pastor of the Unitarian Church, Hackney.
 London: 1840. pp. 50, 18mo.

THESE Prayers "were composed to accompany the Catechism" which we have just noticed. Mr. Aspland, in the Preface, observes with equal truth and propriety of language, that "prayers are a very difficult species of composition. They require the union of solemnity with simplicity, of dignity with plainness, and of an elevated tone of feeling with sober and humble language. The difficulty is heightened in prayers for children, and to such a degree as to seem insurmountable." No one can have ever attempted to write prayers, and few, we think, can have read those which have been written, without feeling the justice of these remarks. The little book before us is another proof, added to the many already furnished, of the difficulty of maintaining the simplicity and fervour of devotion in a composition intended for the press. The prayers are short, and are adapted to the age of those for whom they are designed; but they want that tone of unstudied piety which can be better felt than described, and which is

an exercise of the heart at the altar rather than of the mind over the paper. The sentiments and language are, with few exceptions, unobjectionable. After a Morning Prayer for every Day in the Week, we have a Morning and an Evening Prayer, or Meditation, for a Little Child, two short General Prayers, four forms of Family Prayer, and three short Prayers for Particular Occasions, as sickness and death. The writer intimates his hope, that "though drawn up with a special view to children and young persons, some of these prayers may be thought not unworthy of use, with slight alteration, by individuals and families, without regard to age."

A POCKET BOOK OF PRIVATE DEVOTIONS, *for every Morning and Evening in the Week; With Prayers for some Particular Occasions. Second Edition. By the Rev. Hugh Hutton, M. A.* Birmingham and London: 1839. pp. 136, 32mo.

DIFFICULT as we have acknowledged the office of writing devotional exercises to be, we think Mr. Hutton has well executed his purpose. These prayers are all good; and we heartily recommend the book as a manual of private devotion. Its size may give it favour in the eyes of some, as both in shape and thickness it justifies its title. It is no more than "a pocket book," which any one may take with him to assist his meditations as he walks, or to refresh his thoughts in the intervals of occupation. Besides the daily Morning and Evening Prayers of a Week, there are Prayers to be used "in Affliction or Adversity, in Sickness, after Recovery from sickness, on the Restoration of a friend to health, in the Expectation of death, and when Death has occurred in a family." The prayers are all divided into sections, "so that any one of the divisions may be used as a separate or occasional prayer, as circumstances require."

We understand that copies of this little volume have been received by Messrs. Munroe & Co. and Crosby & Co. of this city, and to those who will be soon inquiring what they shall give as a New Year's present to a friend, we would suggest this as one of many good books which may be found there. Let us be allowed to ask, by the way, if

a book full of religious thought, from which the reader may derive permanent benefit, be not a more suitable token of Christian friendship, than some volume of light literature or an article of personal ornament?

THE MEMORY AND EXAMPLE OF THE JUST. *A Sermon preached on All Saints' Day, to the First Church, By its Minister, N. L. Frothingham.* Boston: 1840. pp. 16, 8vo.

If there be somewhat of novelty, or even strangeness, in a sermon preached on a Roman Catholic (or Episcopal) Festival in the pulpit of a New England Congregational church, we can only wish that all novelties may with like felicity be atoned for. The preacher in announcing, as he distinctly does, the occasion, almost leaves us to wish that we had some such celebration of our own. For assuredly there is something affecting, and we can easily believe that it might be to "the use of edifying," in a commemoration, that unites with Apostles and Martyrs and the illustrious good the humble good of all ages, the meek and lowly followers of Jesus, who not in honour and fame, but in obscurity, amidst patient suffering and humble hope, have obtained the crown. "Originally," says Dr. Frothingham, "the persons for whom this festival was named were all the Apostles, then all the Martyrs, an increased company, and then all the Saints, by a still widening comprehension. It afterwards joined to itself even more liberally the appellation of All Souls, as if none should be omitted, the lowliest, the feeblest, the most imperfect, who have brought a true heart to their life's calling, and fallen asleep in the Lord."

In the commencement of his discourse Dr. Frothingham adverts to the sentiment of reverence and attachment, with which Sabbaths and holy seasons must be regarded by healthful and well disposed minds. We heartily concur with him, that "if such sacred seasons be wholesome and lovely and blest to the kindest uses, that is divine authority enough" for their observance. We have no sympathy with the spirit, that would question, that it may impair; that would bring into doubt, that so it may bring into disrepute and disuse, such good and holy seasons. That this was not the design, as the preacher intimates, of

those who recently within our city invited an assemblage for the discussion of the claims of the Sabbath, the Ministry, and the Church, we can easily admit. It proceeded rather from a diseased and excited spirit of inquiry, that has of late been busy among us, and which thinking to investigate, acts to subvert. We are slow to believe, that by these discussions it was in the intention of any to insult or to destroy what time has hallowed, and all human experience has proved needful and salutary. But we are yet slower to admit the utility of such discussions; nor can we believe, that they who desired them found any reason to congratulate themselves on the result, or on the mode, as it has been reported, in which their deliberations proceeded.

We hasten from these remarks, which a brief sentence in the discourse before us has suggested, to notice the topics which the preacher has happily drawn from the occasion and the text which he chose,—the words of the writer to the Hebrews, “That ye be followers of them, who through faith and patience inherit the promises.” “Followers” of the good, we are called to be; “the spirit of remembrance,” issuing in that habit of imitation which “provokes to good works,” is the spirit of the occasion; which is contrasted “with a wild and dislocated mode of speculation,” now abroad, that speaks contemptuously of the past. They who are commemorated are such as were distinguished by their faith and patience, in which “two qualities of their obedient mind great things are implied.” The discourse closes with a beautiful recognition and reverential salutation of those whose name it bears,—from “that holy person who stands alone above the sons of men,” to those who were “honoured and loved” in their companionship with the preacher and his people in past years.

REPORT made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies, By Alexis de Tocqueville; July 25, 1839. Translated from the French. Boston: J. Munroe & Co. 1840. pp. 54, 8vo.

WE should be glad to draw attention to this valuable and important Report, presented to the French Chamber by a Commission specially appointed, and as far as our limits will permit, to give a sketch of its

reasonings and conclusions. It shows throughout the action of an enlightened and liberal mind upon a subject on which there has been much of hasty judgment as well as of violent prejudice. M. de Tocqueville has studied the subject in its practical relations, and brought an intimate acquaintance with facts as well as principles to its discussion. He starts with the position, that "slavery can and ought to cease," which he regards as a "truth now universally acknowledged." How then shall it be brought to a termination? One plan proposes "to prepare the negroes for independence before breaking their chains." To this M. de Tocqueville objects, that such preparation cannot be made in a state of slavery, that it is "hardly reasonable to believe that in slavery we can destroy those vices to which slavery naturally and necessarily gives birth," and that therefore "to insist on giving to a slave the thoughts, the habits and morals of a free man, is to condemn him to remain always a slave." The state of the French Colonies also, which are already "agitated by the hope of approaching emancipation," is regarded as a reason for the abolition of slavery as "a measure of political necessity."

The Report argues at some length against gradual emancipation, which it thinks liable to "three weighty inconveniences." First, that it is difficult, if not impossible, to introduce a system of legislation suited to this transition state. Secondly, that it "takes from the enfranchised the will to labour," because labour is regarded as dishonourable, all "experience teaching, that where there is slave labour, free men remain idle." And thirdly, "that all gradual emancipation has the inevitable effect of leading by a very short path to complete emancipation," as was witnessed recently in the English colonies.

Another method has proposed "to give the slave the absolute right of purchasing his liberty, at a fixed price named by the state." The result, it is contended, would be, that "the youngest, most laborious, and most industrious of the slaves would procure their liberty; the women, children, and the aged, the unruly and idle would be left on the hands of the master; forced labour would become unproductive before free labour was reinstated and organized." One other method, which has been suggested, is condemned by the Report,—that which "without destroying slavery in the present generation, declares all those children free who may hereafter be born." This must, "by a monstrous subversion, place the parent lower in the social scale than the child," besides presenting the difficulty, already noticed, of enforcing slave labour in the midst of the free.

The "Commission being thus convinced that *universal emancipation was the least dangerous mode of destroying slavery*, applied themselves to the inquiry as to the general conditions and the manner in which this emancipation should be effected." The propriety of compensation to the slaveholder is first considered; and we would beg attention to the following remarks, in which, as through the whole Report, much is said in few words.

"Your Commission have repelled at once the idea of assimilating slave property to other kinds of property protected by law. They do not admit that the restoring of a negro to liberty is a parallel case to that of a forced exaction of property by the State for the public good. Man has never had the right of possessing man, and the possession itself has always been and still is unlawful.

And even if the principles concerning the use of property for the good of the community were here applicable, it is evident that the planter could not, in accordance with these principles, claim in advance the reimbursement of the total value of the slave, for in the place of the slave whom the law takes from him, it offers him a free labourer. The free workman, it is true, will only serve for wages; but the slave himself can only serve on condition of purchase, nourishment, protection, and clothing, which are wages under another form. The property of the planter, then, is not invaded by the fact of emancipation; he has strictly no right to an indemnity, unless, by the yet doubtful result of this emancipation, the negroes refuse to work, or the wages which they demand for their labour shall exceed the sum for which their cooperation could be compelled during slavery."

Still the Commission do not think "it would be either humane, equitable, or wise to refuse assistance to the colonies at the hour when a general emancipation is declared, and during its operation." For the government have for more than a century, and till within the last nine years, done every thing in their power to encourage the slave-trade; *for a time* it may be expected "that wages will be annually more expensive than the purchase and support of slaves at present;" and interest, as well as equity, dictates that such provision be made as shall secure "the active concurrence of the planters" in the measures adopted by the government. "It was therefore the unanimous opinion of the Commission, that the planters should receive an indemnity; the amount of which they cannot yet decide, but the larger part of which should be paid before emancipation shall be accomplished."

There are other conditions however, besides indemnity, "which are necessary to the success of the enterprise." To understand these,

the Report examines "the kind of danger that is to be feared;" which is not the massacre nor the expulsion of the whites by the blacks; but the refusal of the blacks to work with and for the whites. "*This seems the only danger*" that need be feared. The Commission at this point turn their attention to the history of emancipation in the British colonies, from 1823 to 1838, and devote several pages of their Report to an exhibition of facts designed to show the defects, along with the beneficial results, of the course pursued by the English ministry. "On the 1st of August, 1834, 700,000 blacks emerged together from slavery, and without any great commotion. *There was not a drop of blood shed, nor one estate destroyed, throughout the vast extent of the English colonies.*" We have noticed this fact in a previous number of our journal, but it is worthy of frequent mention, as the best reply which can be made to those whose fears can only see disorder and bloodshed in connection with general emancipation. "Experience has proved, that the difficulty does not consist in restraining the enfranchised from revolt, nor in punishing or preventing crimes, but in training them to laborious habits." In spite, however, of the unfortunate circumstances under which the apprenticeship system was tried in the British Islands, "it must be acknowledged that it has not produced the great evil which the planters expected, that is, the cessation of labour." Complete liberty, too, was proclaimed on the 1st of August, 1838, "under the most unfavourable circumstances that can be imagined;" yet it was received "without disorder," and the other evils which had been anticipated were in any of the colonies but partially realized.

The Commission having gathered all the light they can from the British West Indies, address themselves immediately to the question, what France ought to do for her colonies, where 300,000 human beings are held in bondage. While they condemn the system pursued by England, they "admit the necessity of an apprenticeship." They "decide unanimously, that it is necessary to place an intermediate and transitory state between slavery and liberty." It is needed both for the education and moral improvement of the blacks, and "to accustom the planters to the effects of emancipation, and to allow them to introduce in their customs and in their methods of culture the various changes which emancipation may produce." They think, that "the bond which now exists between the whites and the blacks should be entirely destroyed;" that "*the State should become the only*

guardian of the enfranchised population,—it should grant, on its own conditions, the services of the blacks to the planters, retaining in its own hands all exercise of discipline;” that “labour shall no longer be gratuitous,” but that wages should be paid by those who employ the labourers, by which the State would be enabled “both to cover the interest of the indemnification and create a sinking fund to pay off the whole amount, and at the same time allow to the labourer daily a portion of his wages;” that the black “should have throughout his apprenticeship the use of Saturday, and the possession of a piece of land sufficient for his support;” that “the children should continue to be supported by the proprietor under a contract of apprenticeship, which shall ensure to him their services until the age of twenty-one;” and that “he shall also have charge of the aged slaves and of sick labourers.”

These two last features in the plan proposed by the French Commission lead us to believe that they had not bestowed sufficient care upon the details of the great change they proposed; but the principle on which the plan is based, viz. “*to transfer to the State the guardianship of all the enfranchised population*,” seems to us alike sound and practicable. “The necessity of simultaneous emancipation, the necessity of indemnification, of apprenticeship, and of the regulation of labour” must appear, we think, to every one who thoroughly examines the subject, as well as to the Commission, “so well demonstrated,” that no government which should have the control of this subject need “hesitate to make these measures the basis of future law.” The Report therefore concludes with submitting the following resolutions:—

“*First.* In the session of 1841 a law shall be proposed to fix the time for the general and simultaneous abolition of slavery in the French colonies.

“*Secondly.* This law shall determine the indemnification to be paid in consequence of this measure, and shall secure the reimbursement of it to the State, by means of a deduction from the wages of the newly enfranchised blacks.

“*Thirdly.* The same law shall establish the basis of a regulation for ensuring labour, for the education and moral culture of the enfranchised, and preparing them for the habits of free labour.”

With all the difference that there is between the French Colonies and the States of our Republic, do not the views presented in this Report deserve the attention of the American citizen?

INTELLIGENCE.

DEDICATION AT DORCHESTER, MASS.—The house erected the last summer by the Third Religious Society in Dorchester was dedicated to the public worship of God on Wednesday, October 23, 1840. The services on the occasion were:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Angier of Milton; Prayer of Dedication, by Rev. Dr. Harris of Boston; Sermon, by the Minister of the Society, Rev. Mr. Cunningham; Concluding Prayer, by Rev. Mr. Hall of Dorchester.

The subject of the sermon was, "The value of our institutions for public worship and their adaptation to the wants of the times." The text was from Philippians i. 18. "What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice." The first part of the discourse was taken up with answering those who object to all institutions for public worship—who would have us worship in the fields, or in our usual haunts. In doing this the value of the Sabbath as a day of rest was dwelt upon, with some contrast of our own with those countries where the day is very differently spent. It was then argued directly, that no place can be so favourable to worship as the church;—from our early associations with it; from the quiet and retirement we there enjoy; but most of all, because we there find what is not to be found in the grove or the fields, the spirit of God which is in man. It was shown that the tendency to associate for worship has been common to all ages and religions. When preaching had almost ceased in the so-called dark ages, a preacher had only to appear, to gather around him throngs, however humble his pretensions. The same thing may be seen in the recent revival of preaching in the Catholic Church, almost every where. This part of the discourse concluded with the expression of belief, that preaching is not altogether vain; that the seed does not all fall unprofitably; that impressions are made which, though they seem faint, are brought out by the heat of fiery trial. In the second part of the discourse there was a direct reference to the complaints, which have of late been heard, of the inefficacy of preaching, and the failure of our social religious institutions to meet the wants of the time; to the charge that the Christianity of the Church is not the Christianity of Christ, and that the clergy are wanting to their duty,—“dumb dogs that will not bark,” “ready enough to declaim against vices which nobody is guilty of, but with regard to the crying sins of the times silent as the grave.” With regard to the first charge, it was observed that it seems difficult to understand it, coming from the quarter it does, if it is meant to apply to the whole body of our clergy; and some extracts were made from the writings of those who bring this charge, to show that the things there enumerated as the not-preached Christianity of Christ, are nothing more than is preached in every free pulpit. In this con

nexion some reference was made to the change in the relative position of the pulpit and the press in our day. It was remarked that Christianity has got out of church—that there is opportunity for every priest of God, whether ordained or not, to speak, and that they do speak; and therefore that it is unjust to attribute any alleged narrowness of our religious conceptions to the ministry alone. The press preaches as much as the pulpit. With regard to the other charge—of want of independence in the clergy, and complaint of their false position in society, it was admitted that their position is a very difficult one, their task hard, and their relation to the people embarrassing. It was admitted even, that some change might be possible and desirable. But it was contended, that as yet this institution is better than any thing which is suggested in its place. It was contended, that in fact the ministry is by no means wanting in independence. Examples were brought forward to show how little would probably be gained by any substitute of debate or discussion. And the conclusion of the whole matter was, that whatever changes might take place, some religious institutions there must always be, as indispensable to a being so constituted and so exposed as man; and in the mean time that the plain course must be, by mutual efforts, forbearance on the one side and conscientious preaching on the other, to obviate the disadvantages of our existing institutions. And with the usual reference to the particular occasion, the discourse was closed.

The house thus consecrated is distinguished chiefly by its situation, which is on a knoll surrounded by a wood of oaks. The style of the architecture is Grecian, with a steeple. The interior is extremely neat, even elegant. The pulpit is of black walnut, and is highly ornamental to the church. The dimensions are 85 feet by 53 on the outside, and 64 by 51 on the inside, exclusive of the porch. There is no gallery excepting that for the singers. There are 76 pews, arranged in four rows, with three aisles; the centre aisle 5 feet wide. The ends of the pews are neatly finished with a scroll, like the arms of a chair. These pews will accommodate about 500 persons. The cost, exclusively of the land and expense of laying out the ground, was about \$9,000.

This church is in the south part of Dorchester, not far from Milton Bridge, and some of the worshippers are from the Milton side.

DEDICATION AT DUXBURY, MASS.—The church which has recently been erected by the first parish in Duxbury was dedicated on Wednesday, October 28, 1840. The day was not very favourable, but the occasion, being one of not very frequent occurrence, brought together a large assembly. The Introductory Prayer was offered by Rev. Mr. Briggs of Plymouth; the Scriptures were read by Rev. Mr. Sewall of Scituate; the Sermon was preached by the Pastor of the Society, Rev. Mr. Moore. His text was taken from Hebrews x. 25. "Not forsaking the assembling of ourselves together, as the manner of some is." The purpose of the discourse was, to show the importance of the public social worship of God, in order to answer the highest social and religious wants of the human soul. The nature of the soul was first discussed in its

selfish, its social, and its religious capabilities. The selfish is that which comes first into power, and is first ripened to maturity. The social, although its activity is early witnessed in the individual and in the race, has not yet gained the ascendant, and many generations must yet pass, before the social condition of the human family will be such as the Creator contemplates, in the powers he has bestowed and the relations he has ordained. The religious has at no period been utterly dormant, but as the noblest part of the soul, and that in which consist most truly man's likeness and affinity to God, it is of slowest growth, and will be the last to be called out in its full energy and glory. The character of the Saviour was adduced as the only illustration known of human nature under that perfect religious development to which humanity may be advanced in future ages. The teachings of Jesus were regarded as embracing the only complete law of the social and religious life; and until man, in his relations to his race and his God, shall fulfil in himself all that they imply, he cannot realize what he is as a social and religious being. Public social worship was dwelt upon, in conclusion, as an essential agent in carrying into effect the law of the Christian life. To perfect the social nature, it must be brought out and educated, where man meets man as his brother, under the recognition and worship of God as a Father. To give free course and power to the truth, it must be proclaimed and enforced by the voice of the living preacher. To secure to the institutions of religion the influence that belongs to them, they must be consecrated and set apart to their holy office. To keep man from being engrossed by the world, he must be led away occasionally to places where prayer and praise alone shall claim his regard and monopolize his thoughts and affections.

After the sermon, and at the conclusion of an anthem, the pastor addressed Rev. Mr. Ripley of Waltham in the name of the church and society, and requested him, as an ordained minister of religion, to dedicate the house to God and his worship, to Christ and his truth, to liberty, holiness and love. The Concluding Prayer was offered by Rev. Mr. Richardson of Hingham. Two original Hymns were sung on the occasion. In the evening the church was lighted, and a sermon was preached by Rev. Mr. Russell of Chelmsford.

The new house stands on the site of the old one. It is the fourth that has been erected since the incorporation of the town, in 1637. Where the first stood, is not decidedly known. The second was occupied for a long period; as the town could not agree, for thirty or forty years after it was voted to build a new one, where to place it. At several successive times it was unanimously agreed to build a church; and in one or two instances the materials were procured, and again sold in consequence of dissension about the site. At length necessity compelled the inhabitants to agree upon a spot, and they fixed upon that which a quarter of a century and more before had been selected by arbitrators from neighbouring parishes. Even then the opposition did not cease, as some of the timbers in the house that has just been demolished bore testimony; they were mutilated, by being sawed nearly asunder on the night previous to the day affixed for the raising.—The church which has just been dedicated, has

been erected with great unanimity, greater far than could have been anticipated, considering the question of location was far more reasonably open for discussion than before. The cost has been about \$12,000. Its dimensions are, 84 feet in length, and 65 in breadth. It contains, including 6 in the orchestra, 142 pews. It is finished of wood, in the Grecian style, with all possible simplicity; plain cornice and entablature; externally, in front and on the sides, broken at intervals by antæ. Its size and its finish give it a massive and substantial appearance. It is surmounted by a spire, finished also in the style of Doric architecture; the summit of which is 124 feet from the ground. From the bell deck, and the base of the spire, there is a magnificent view of land and ocean and the towns and villages around the shores of the bay and harbour. The inside is of the same style as the outside; the walls coated with stucco, and surmounted by an architrave, frieze, and cornice of the same material. The ceiling is recessed into pannels, with a centre-piece sunk from the surface. An entablature is dropped over the breast-work of the orchestra, and is supported by two Corinthian columns, reaching from the lower flooring, and giving strength to the roof and spire. For all extra finish black walnut has been used, and the doors painted in imitation of the same, inside and out. The pulpit is of black walnut, 16 feet in length, including the battlements, and 10 in depth; the entablature and cushion supported by a colonnade. A damask curtain is suspended on the back ground, from a cornice of black walnut, on which is inscribed, "Holiness becometh thine house, O Lord, forever." Flanking the curtain, and resting on the battlements, are two tablets, of the same wood as the cornice, 10 feet in height, and 4 in breadth; the one on the left containing the Commandments and a selection of passages from the Old Testament; the one on the right, a summary of Christian precepts. These were a present from a member of the society.—The pews on the day immediately succeeding the dedication were sold at auction for choice, and a sum was realized more than sufficient to meet the cost of the building.

DEDICATION AT HARVARD, MASS.—The church in Harvard lately erected by the society under the pastoral care of Rev. Mr. Gilbert was dedicated to the worship of God on Wednesday, October 23, 1840. Notwithstanding the unpromising state of the weather the house was well filled by the inhabitants of the town and visitors from the neighbouring towns. The services commenced at half past one o'clock, and were introduced by Prayer and Selections from the Scriptures by Rev. Mr. Palfrey of Grafton. The Prayer of Dedication was offered by Rev. Mr. Lincoln of Fitchburg. The Sermon, by the Pastor, was from John xviii. 37. "For this cause came I into the world, that I should bear witness unto the truth." Mr. Gilbert commenced with some remarks appropriate to the occasion, containing allusions to the past history of the society, and proceeded to follow the suggestion of his text by considering the truth to which Jesus came to bear witness; first, respecting the character of God; secondly, respecting his own office; thirdly, respecting the duty and destina-

tion of man. Under the first head he spoke of the unity of the Divine nature, and dwelt chiefly on the parental character of God, everywhere expressed and implied throughout the New Testament. Under the second he maintained that Jesus revealed nothing about his own metaphysical nature, but appeared as a revealer of truth and a pattern of holiness. Under the third, he controverted the doctrines of innate depravity and the imputation of Adam's sin to his posterity, and asserted the native power of man to render the obedience to the law of God required of him. The Concluding Prayer was offered by Rev. Mr. Hill of Worcester.

In the evening the public services of the Worcester Association of Ministers, whose meeting was held on the same day, were performed in the church. Rev. Mr. Allen of Northboro' preached from Hebrews xiii. 8. "Jesus Christ the same yesterday, today, and forever." On this occasion the Lord's Supper was administered by the pastor, assisted by several of the brethren present. The effect of the services on both these occasions was greatly aided by the performances of the numerous and well trained choir of the parish.

The church is a chaste and simple edifice. The front of the main building is Grecian, having a recess occupied by two Doric columns. The belfry is a neat and well-proportioned square tower, resting upon a plain basement, and surmounted by a graceful steeple and spire. The interior is finished in a style of perfect simplicity. The floor is occupied by fifty pews, and a gallery across the end accommodates the choir. The pulpit is of pine painted white, with no unnecessary ornaments, and producing a highly agreeable effect by its beautiful proportions.—This church is a monument of the enterprise of the parish and of their interest in the support of religious institutions. A short time since it was doubtful whether they could continue much longer to maintain public worship; but the prospect of such a crisis aroused their energies, and without any increase of worldly means, they resolved to make an extraordinary exertion and take down their old and inconvenient church and erect a new one better suited to their wants. This they have now happily accomplished, and are no doubt greatly strengthened by the efforts and sacrifices they have made. May the spirit which has raised this modest church remain among them, and animate and enable them to continue the good work they have begun.

ORDINATION AT MANSFIELD, MASS.—Rev. James Lewis Stone, recently a graduate of Brown University, was ordained Pastor of the First Congregational Church and Society of Mansfield on Wednesday, October 23, 1840. The following was the order of services:—Introductory Prayer, by Rev. Mr. Gushee of Dighton; Reading the Scriptures, by Rev. Mr. Bridge of Norton; Sermon, by Rev. Mr. Stone of West Bridgewater, father of the candidate; Ordaining Prayer, by Rev. Mr. Farley of Providence, R. I.; Charge, by Rev. Mr. Bigelow of Taunton; Fellowship of the Churches, by Rev. Mr. Williams of East Bridgewater; Address to the People, by Rev. Mr. Barrett of Boston; Concluding Prayer, by Rev. Mr. Merrick of Walpole.

Mr. Stone's text was from 1 Thessalonians, v. 12, 13. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." He introduced his subject by a few remarks respecting the influence of the times on the Gospel ministry, and the relation between the pastor and the flock. He then considered the great purpose of the ministerial office, which is the elevation of man's moral nature, and the salvation of the human soul. Next he considered the question, where the responsibility of fulfilling this great purpose rests. This is not wholly with the minister, although he has his full share. In public and in private, by his character and example, by his conversation and manners, by his preaching and life, he must subserve the ends of his office. But the responsibility rests largely at the same time on the people. However faithful the pastor, without their cooperation, sympathy, readiness to hear, and honesty of application, his labours are comparatively vain. The relation then is one of mutual responsibilities, and it seriously behoves both parties to be alive to their fulfilment.

It was gratifying to find the remnant of the old town parish of this ancient community manifesting a fresh zeal for the maintenance of Christian institutions. About five years ago, when the predecessor of Mr. Stone was ordained, the parish remained almost entire. Now, in a town of 1400 inhabitants, there are six religious societies. Who can doubt that many evils result from this division and subdivision of the population of our country villages into small and feeble parishes? In this instance, the First Society of Mansfield seems to be in a promising condition. The old church, which it retains, has been recently re-modelled, and on this occasion was crowded.

ORDINATION AT CONCORD, MASS.—Rev. George Moore was ordained as an Evangelist, at Concord, November 4, 1840, with the following services:—Introductory Prayer, by Rev. Mr. Frost of Concord; Selections from the Scriptures, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Mr. Miles of Lowell; Ordaining Prayer, by Rev. Dr. Ripley of Concord; Charge, by Rev. Dr. Ware jr. of Cambridge; Right Hand of Fellowship, by Rev. Mr. Waterston of Boston; Concluding Prayer, by Rev. Mr. Muzzey.

Mr. Miles preached from Romans xiv. 17. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The object of the discourse was, to show that Christianity is a purely internal and spiritual religion. This truth was illustrated by contrasting it with Judaism; by an exhibition of its fundamental principles; and by tracing, through the Reformation and in its more recent history, the power of our religion to adapt itself, as a system of rites and forms could not, to the progress of the mind and the growing spiritual wants of our race.

Mr. Moore is destined to preach at Quincy, (Ill.) during the coming winter, and elsewhere, at subsequent periods, as Providence may direct. We are happy in knowing that the ladies of Northboro' Mass. have recently presented

a service of Communion plate to the Society in Quincy, and that our brethren in that place will now enjoy the benefit of the Christian ordinances, as well as a stated supply of their pulpit.

ORDINATION AT WATERTOWN, MASS.—Rev. George M. Rice, of the Divinity School at Cambridge, was ordained as an Evangelist, at Rev. Dr. Francis's church in Watertown, on Wednesday evening, November 11, 1840, with the following services:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Dr. Francis; Ordaining Prayer, by Rev. Mr. Ripley of Waltham; Charge, by Rev. Mr. Damon of West Cambridge; Right Hand of Fellowship, by Rev. Mr. Frost of Concord.

The sermon was from Galatians iv. 19. "Until Christ be formed in you." The introduction was an exposition of the idea, that all education is to awaken, nourish and expand the powers of the individual. Man stands in the centre of a thousand influences. Nature, books, human life, are shedding upon him truth, wisdom and love. But these cannot be superinduced upon, nor overlay, the mind. It is only by calling into life and action the powers of the soul, that they are found within it. So it is with the religion of Jesus. Only so far as the truth, love and holiness of Christ are cherished in the soul, is he formed within it.—The elements of that Christ which is to be formed in the soul, were then described. First, union with God. This is the most striking feature of Christ's character, and imparts that solemn grandeur that pervades the Gospel. Christ seems to lose his self-consciousness, in his absorption in God. God dwelt in him and spoke in him, and wrought the wonders which he did. The second element is union with humanity. Christ represented what every soul is, or may be. He drew near to the human soul, and appealed to it with the power of a kindred nature. The third element is the sentiment of the holy. There is such a sentiment in the human soul, and it is its central life in spite of all the imperfection with which it is encompassed.—It is the work of the ministry to form these elements in the souls of men.

Mr. Rice is for the present, we understand, engaged to supply the pulpit of the first church in Lexington.

CHURCH, MINISTRY, AND SABBATH CONVENTION.—The Convention which was called to discuss these subjects met in Chardon Street Chapel in this city on Tuesday, November 16, and continued in session three days. After some delay, in consequence of an indisposition on the part of some of the members to the appointment of any officers or the adoption of the usual rules of order, the Convention was organised by the choice of Mr. Edmund Quincy as President, and of other gentlemen as Vice Presidents, Secretaries and Treasurer. In the course of Tuesday morning the following "proposition" was admitted as the ground of debate, "That the first day of the week is ordained by Divine

authority as the Christian Sabbath." The remaining two days and a half were spent upon this proposition. The discussion, when once commenced, had quite enough of animation; we could wish it had had more of seriousness in its tone. Sometimes it took a wide range, bringing into view irrelevant, as well as collateral topics, and again confining itself to the Scriptural argument, which was presented by one or two of the speakers at great length. Among the principal speakers were Rev. Dr. Osgood of Springfield, Messrs. Phelps, Colver, Himes, Pierpont and Taylor of Boston, Parker of Roxbury, and May of Scituate, and Messrs. Garrison of Boston, Alcott of Concord, Davis of Brewster, Adams of Pawtucket, Dyer of Vermont, and Crandall of New Jersey. Now and then a female voice was heard mingling its exhortation with the more masculine strain of address which prevailed. On Thursday evening the Convention adjourned "to meet on the last Tuesday in March," without having taken any vote upon the proposition which had been the subject of debate, but having voted "that the next topic to be discussed be the Ministry." We question if they who called this Convention can have been satisfied with the character of its meetings. We were painfully impressed, as we listened at different times to the discussions, with the want of a serious and candid spirit by which they were distinguished. There was too much, on both sides, of an evident desire for victory—too much of carping and exulting, and too much also of disregard of just principles of Scriptural interpretation, and too little of a calm, Christian examination of the important subject in debate. There was, we are told, some good speaking, though we were not so fortunate as to hear it, and perhaps some persons were edified; but we are persuaded from the opportunities which we had for judging, that the bulk of the audience were much more entertained than instructed, and that the cause of religion was injured rather than promoted by the proceedings of these three days. The number of names entered on the "Roll of Members of the Convention" was 113.

LECTURES.—For the last two or three winters the citizens of Boston might have been called a lecture-going people. The present season they have not, thus far, shown an equal avidity for this kind of entertainment. We are not sorry that a more just estimation has succeeded to what was becoming an extravagant fondness for the lecture-room. Boston people have the reputation of pursuing whatever object engages their attention with excessive eagerness, and we do not think this an undeserved reputation. It is a great improvement in the habits of a community when attendance upon instructive lectures takes the place of an idle or dissipated evening, but when every evening in the week is given to this gratification, and whole families are drawn from their homes night after night, the habit, so excellent under restraint, becomes itself one form of dissipation. We are glad therefore, that the good people of our city, without relinquishing the benefit which they might derive from this popular mode of instruction, are more moderate in their pursuit of its enjoyment.

The first lectures of the season, we believe, were delivered by Mr. William

H. Simmons, who gave a course on Shakespeare, which was fully attended. The union of good criticism with graceful recitation made this course very attractive. Mr. Richard H. Dana, one of our most accomplished men of letters, followed, with a course on the old dramatic literature of England, in which profound philosophical criticism was enlivened by the play of a rich imagination. Meanwhile the annual courses before the different Associations of the city began;—in the Temple, before the Society for the Diffusion of Useful Knowledge; (by the way, it occurs to us that a Society with this imposing name, and including among its members many of our first citizens, might do something more in promotion of its object than simply to provide an annual course of lectures, attended too by those who are most likely, both from inclination and ability, to secure the means of useful knowledge for themselves;)—in the Odeon, before the Lyceum; in the Odeon also, under the direction of the Trustee of the Lowell Institute; in the Temple, before the Mechanic Apprentices' Library Association; at the Warren Chapel; and probably before other audiences that we have not heard of. Dr. Coates of Philadelphia is also delivering a course on Physiology at the Swedenborgian Chapel, and Mr. Bronson is expounding the principles and exhibiting the practice of elocution at the Marlboro' Chapel. We have been told that the Historical Society have a course in preparation, and that one or two gentlemen propose to give courses of lectures on their own account before the close of the winter.

The lectures of the season have begun, too, in the neighbouring towns—in Charlestown, Roxbury, Cambridge, Salem. There is certainly no excuse for wasting an evening. If one cannot do better, he can at least do well by going where he may find instruction as well as entertainment.

REV. MR. KIRK.—This gentleman has been drawing crowds for several evenings to Park street church in this city. The character of his preaching and the attendant circumstances of Prayer Meetings, Inquiry Meetings, meetings at private houses &c. lead us to suppose that the object in view is "a revival," in the technical sense of the term. How great success has been realized, excepting that from various motives large numbers have frequented his services, we are unable to say; but we have no evidence before us that a deep impression has been made, and we doubt very much that these services will produce a deep impression. We have heard Mr. Kirk repeatedly, on his visit to Boston last summer as well as at the present time, and we have in every instance left the church with one opinion respecting the preacher. With respectable talents, a fluent utterance and graceful delivery, he is suited to attract attention for a time; but without the *solidity* of Dr. Beecher or the *heartiness* of Mr. Newton, (with whom we could not help comparing him, having just heard Mr. Newton before a Methodist Missionary Association at the time when we first listened to Mr. Kirk,) he is unequal to the production of those permanent effects which, we should expect, would follow the ministrations of these other gentlemen. We have heard him called eloquent, but it

does not seem to us the epithet that should be applied to him. Eloquence is fervent and progressive; it acquires rapidity and force through its own earnestness. Mr. Kirk begins on the same level—we do not mean to call it a low one, but it is the same—on which he pursues and closes his discourse. We believe that the usual preaching in the Orthodox pulpits of this city is of a higher order. That some good and some harm will come from his visits to this city, we entertain no doubt; and as little doubt that the good will outweigh the harm. If Christ be preached as “the way, the truth, and the life,” and sinners be turned from worldliness and selfishness to God—from the love of fashion and the lust of gain to heavenly-mindedness, we rejoice and will rejoice, however much we might wish that more judicious means were adopted to effect this end.

NEW BAPTIST CHURCHES IN BOSTON.—The increase of the Baptist denomination in this country is probably greater than is generally supposed. We believe it has for the last few years exceeded that of any other denomination. In this city three Baptist Churches have been formed within less than two years—the Boylston church, the Free church, and the church whose house of worship has just been dedicated in Bowdoin Square. The two first-named have not yet erected houses of worship, but meet in large and convenient halls. The Bowdoin Square church is composed of persons, “most of whom were previously members of the Baptist churches in this city.” The meetinghouse presents a noble front, of rough granite, with a highly ornamental tower, but the sides and rear are of brick, and the interior is finished with the utmost plainness consistent with good taste. It contains 132 pews on the floor, and 44 on the gallery, and will accommodate, it is said, 1300 hearers. It was dedicated on Thursday evening Nov. 4, at which time the church was publicly recognised.

While other sects are providing for the increase of population in Boston, by forming new societies and building new meetinghouses, shall the Unitarians do nothing? The Orthodox Congregational Society which has for some time worshipped in the Odeon, under the ministry of Rev. Mr. Rogers, have commenced the erection of a house of worship in Winter Street. Let none of us be either idle or faithless.

UNITARIAN CHURCH IN SYRACUSE, N. Y.—We are glad to learn from the following paragraph in a Syracuse paper, that Mr. Storer’s ministry during the comparatively short time he has been in that place has been so successful, that it has not only become necessary for his society to procure a larger place of worship than they at present fill, but that they feel themselves able to incur the expense of its erection.

UNITARIAN CHURCH.—We are pleased to learn that the Trustees of this denomination of Christians have succeeded in purchasing a site for a new church, and that measures will soon be taken for the erection of such a building as their numbers and importance seem to demand. The spot selected is on the corner of Lock and Burnet streets.

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